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BIOGRAPHICAL SKETCH OF

THE REV. RICHARD GRAVES, M. A.

(CONCLUDED FROM PAGE 4.)

WHEN Mr. Graves had been some time settled at Claverton, amidst the respect and love of his parishioners, a methodist shoemaker from Bradford came into his parish, bringing with him a large congregation, which assembled in an old spacious dwelling for the purposes of preaching and psalmody, and was soon reinforced by so many proselytes that the rector thought it incumbent on him to attend the meeting in person, and to acquaint the preacher with the penalty to which his proceedings rendered him liable. Crispin's behaviour on the occasion was not governed by the temperance which becomes a religious agent. He replied with the most ostentatious confidence in his own powers of eloquence, propounding questions of faith, and challenging Mr. G. to prove, by fair trial of half a year's preaching, which of the two was able to convert the greater number of sinners from destruction.

To this circumstance the world is indebted for the SPIRITUAL QUIXOTE; an ingenious and seasonable publication, which, while it treated with respect the sincerity and zealous exertions of the methodists, exposed, with great pleasantry and justness of good-humoured satire, the absurd endeavours of an individual to achieve the summary reformation of the world by his irregular proceedings, in a state of civilization; when, as Mr. G. himself expresses it, "the established regulations of society have rendered it not only unnecessary, but unlawful*."

In the year 1763, through the interest of Mr. Allen, Mr. Graves was presented to the living of Kilmersdon, in addition to that of Claverton, and received, likewise at Mr. Allen's request, a scarf from Lady Chatham. About the same time he learnt the news of the death of Mr. Shenstone, by whom he was appointed joint executor with Mr. Robert Dodsley.

Having now discharged the duties of his school for more than thirty years, with the highest honour to himself and advantage to his pupils, of whom several have since made a respectable figure in the

* Spiritual Quixote, Chap. 3. Essay on Quixotism.

world, he at length dismissed the painful and laborious office, and returned to literary ease and tranquillity.

Mr. Graves, in his eighty-fifth year, retains the health and activity of youth. A difficulty of hearing secludes him, in some degree, from the varied intercourse of conversation; but his natural sprightliness serves to remedy this defect, and renders him at all times a lively and interesting companion. His other faculties, of body and understanding, are vigorous and unimpaired. He entertains a belief that repletion is the principal cause of most of the disorders incident to mankind, and his antidote is not merely temperance, but rigid abstinence, even to frequent occasional fasting. But whatever deference we may pay to his opinions on this subject, it is certain that he possesses within himself a greater security for health and good spirits than, we fear, any medical regimen can furnish—we mean an innocent, pious, and contented mind.

On May 1st, 1777, Mr. Graves lost the beloved partner of his retirement*.

Our author's first publication was the FESTOON, or a Collection of Epigrams; with an Essay on that species of composition. The honours of this Essay were, on its first appearance, most singularly challenged by a young journeyman apothecary, who was desirous of making literary pretensions; and a silver medal, which had been announced by the proprietors of a periodical work for the best attempt on that subject, was adjudged to the plagiary. The real author was discovered, as we shall find, by a later publication.

This work was followed in 1772 by the SPIRITUAL QUIXOTE, of which we have already spoken. It is too well known to the public to need any farther comment. The profits arising from the sale of it were so considerable, that, although Mr. Graves declared himself well satisfied with what he received for the copy, Mr. Dodsley, at separate periods, long after its first publication, thought proper to make voluntary additions to the original sum†.

To this succeeded a translation of GALATEO, or a Treatise on Politeness, from the Italian of Della Casa, archbishop of Benevento.

He then published COLUMELLA, or the DISTRESSED ANCHORET, a colloquial tale; which has been said, but we know not with what justice, to contain anecdotes of his friend Mr. Shenstone's life. It affords an excellent lesson to indolent and inactive youth in the higher as well as the middle stations of society.

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* There is an Urn in Claverton Church with this inscription—
Luciæ Conjugi carissimæ
R. G.
Conjux infelicissimus fecit
Et sibi.

† We mention this circumstance for the honour of the *calling*. We are firmly persuaded that there are booksellers of the present day endowed with equal liberality of sentiment.

Flattered

Flattered by the encouragement he received from his bookseller, Mr. Graves next produced two volumes of poetical pieces, to which he gave the name of EUPHROSYNE, and which went through several editions. In this work he asserted his title to the Essay on the Nature of the Epigram, which was here reprinted.

As Fame had for a time withheld from him the just honours of his own production, she now attributed to him those of a work in which we believe he was no otherwise concerned than that the manuscript passed through his hands to Mr. Dodsley. This was the translation of the SORROWS OF WERTER.

His succeeding publications were, EUGENIUS, or Anecdotes of the Golden Vale—

RECOLLECTIONS of some Particulars in the Life of William Shenstone, Esq. in a series of letters to W. Seward, Esq. F. R. S.—

LUCUBRATIONS, by Peter of Pomfret—

This was a fictitious name given to the supposed EDITOR, on account of the author's family having come from Pomfret in the last century. Mr. G. published some time afterwards a poetical tale, called THE FARMER'S SON, with the signature of P. P. probably alluding to the same name.

PLEXIPPUS, or the Aspiring Plebeian—

The ROUT, in a letter from a young man in town to his friend in the country—

FLEURETTES, a translation of Archbishop Fenelon's Ode on Solitude, &c. Inscribed to Mrs. Montagu—

The LIFE of COMMODUS, from the Greek of Herodian—

HIERO, on the Condition of Royalty, from Xenophon—

The MEDITATIONS of M. A. ANTONINUS, from the Greek; inscribed to the late Honourable Edward James Elliot—

Mr. Graves's translations possess very considerable merit*, and the last-mentioned has been particularly well received. The prefatory account of the Stoic Philosophy, although a compilement, is a remarkably clear, consistent, and concise developement of its principles, and will save the reader a great deal of trouble in turning over many volumes.

The REVERIES of SOLITUDE, consisting of Essays in prose, a new translation of the Muscipula, and other pieces in verse—

The COALITION; or the REHEARSAL of the PASTORAL OPERA of ECHO and NARCISSUS: inscribed to the Honourable Miss Tracey—

SERMONS on various Subjects.

This last publication is accompanied by a Preface, in which the author professes himself impelled by a sense of duty, after producing so many works of a lighter kind, to give this proof that he has not been wholly inattentive to the studies of his profession. The rapid sale of this volume has borne ample witness that his *professional* labours are not the lowest in the public estimation.

It is to be regretted, that Mr. Graves, although so sedulous a votary of the Muses, has produced no regular poem of considerable

* The late elegant translator and severe critic, Mr. Melmoth, told Mr. G. that his translations were *what he could envy him*, if he were inclined to envy.

magnitude: ECHO *and* NARCISSUS, *The* LOVE *of* ORDER, and *The* PROGRESS *of* GALLANTRY, are his principal ones. His other poetical works, as they have chiefly been written at intervals of relaxation from severer duties, may be considered rather as the ready effusions of a lively fancy, than the studious achievements of tardy labour. Of the sprightly good humour of his comic Muse no one will be insensible, who is not lost to the most genial feelings of nature; and, in the display of tenderness and benevolence, his INVITATION TO THE FEATHERED RACE, written in 1763, places him on a level with our most admired and favourite poets. The volume of REVERIES contains likewise some smaller poetical pieces of the most truly classic taste and sentiment. His prose, in general, is elegant, easy, and concise. His Sermons are of a higher cast. They breathe a strain of sincere and unaffected piety, more convincing to the heart than the most laboured pomp of eloquence. In eloquence, however, they are by no means deficient; but it is of that familiar kind which is considered as possessing the most ingratiating qualities. The character of the *man* pervades the reasoning of the *preacher*.

His writings are entirely free from the verbose affectation of this or any other time. Their style is calculated to please rather than to surprise; it engages rather than arrests, the attention, and attracts, rather than enforces, admiration. They possess more the real grace than the splendid ornaments of literature or poetry; and are so far entitled to rank in the highest class, as the native endowment of elegance is at all times esteemed superior to every advantage of adventitious decoration.

Mr. Graves's character is peculiarly marked with guileless simplicity, and is adorned with every quality that becomes the meekness of a Christian. Indulgent to the errors, compassionate of the failings, kind to the distresses, and fond of the virtues of mankind, he mixes in the society of the lowly and unfortunate without triumph, and of the proud and prosperous without envy. Vice excites his pity rather than his indignation; he does not forget that every man, how degraded soever by infirmity, still retains the privilege of a fellow-creature.

The simplicity of his heart is equalled by the elegance of his mind. His manners are distinguished by a politeness which is not exceeded by courts, though it is easy to perceive, from the accompanying sincerity of nature, that it was not from courts he learnt it.

With humility he unites firmness of sentiment, and the artless familiarity of his deportment never endangers, for an instant, the respect inseparable from his conduct.

The cheerful piety of his home is such as endears and dignifies retirement; and in this age of scepticism it may not be improper to notice, that Mr. Graves adds one more to the number of men of enlightened and superior minds, who have entertained a firm conviction of the truth of those doctrines which the profession of a clergyman calls on him to inculcate.

Vetus

Vetus Testamentum Græcum, cum variis Lectionibus, edidit Robertus Holmes, S. T. P. R. S. S. Ædis Christi Canonicus. Tomus primus. Oxonii, e Typographeo Clarendoniano. Part I. Folio, stitched. 1798.

THE century, now almost expired, has been signalized by a variety of political revolutions, and no less by a rapid and extensive progress in Biblical criticism. After the labour of thirty years in the search for MS. copies of the Greek Testament prior to the invention of the typographical art, and in collating these, both with the printed editions of the original text, and with its numerous ancient versions, Dr. Mills exhibited an elaborate edition, with a judicious selection of such various readings, as, by a careful attention to contextual propriety and coherence, furnish abundant materials for restoring to purity the writings of the evangelists and apostles. His design was successfully prosecuted by the learned on the continent, Kuster, Michaelis, Wetstein, Griesbach, and others, whose discoveries, it is expected, may soon exhaust the subject. In the mean time, suspicions were entertained and propagated that the Hebrew Oracles had become no less disfigured than the Greek, by the unavoidable accidents of frequent transcription, without critical correction, according to some established standard. Whiston, whose judgment was unequal to his acuteness and learning, first sounded an alarm in his two volumes of "Collections from authentic Records of the Old and New Testaments," printed in 1727 and 1728.

Dr. Kennicott, an eminent master in the language and antiquities of the Hebrews, prompted by the loud and ever multiplying complaints on the subject of a vitiated Bible, took the matter into serious consideration, set about an enquiry, and found many mistakes, incongruities, and errors, at every step. After treading in the footsteps of Dr. Mills, in a similar search of *Hebrew* MSS. in the perusal of versions from the original, and in the laborious collation of other documents, gathered, at immense cost, from every quarter, during the lapse of likewise thirty years, he finished an impression of the Hebrew code, which, if not absolutely perfect, will remain an honourable monument of his abilities, industry, and skill. See his Dissertations on the State of the printed Hebrew Text, in two large octavos, 1753 and 1759; Dissertatio Generalis, fol. 1780; and Remarks on Select Passages in the Old Testament, a posthumous work, octavo, 1787.

This valuable performance on sacred criticism, now the property of the public, suggested to Dr. Holmes the expedience and utility of collating, in like manner, the MSS. of the Greek version. That arduous work is begun, and the Book of Genesis published as a specimen. Prefixed is a short Latin Preface, unfolding the plan. We present it to our readers in substance:—

'The Greek text of the Vatican folio impression, 1587, without the intentional variation of word or letter, with the exception of mistakes,

mistakes, purely typographical, (of which the correction is marked, by the editors, at the bottom of the respective pages,) is the model of this and the subsequent volumes.'

'Of those things which the Vatican editors have mentioned, in their Preface, concerning *their* copy and its printed edition, the extracts follow:—"Sixtus V. before his advancement to the Pontifical Chair, had, by a previous accurate correction, enabled Gregory XIII. to restore to its original splendor the Books of the Seventy Greek Interpreters. The commission to this effect having been granted to Cardinal Antony Carafa, he, without delay, selected men of eminence in literature to collate, at stated times, under his own inspection, a great number of MSS. procured from almost every literary repository, and thence to extract all the best readings. Afterwards, these being often and diligently compared with the Vatican copy, it was understood that this merited the preference to all others extant, and that to it the new printed edition should faithfully be adjusted." The scheme of emendation being thus set forth, the mode of procedure in improving the Vatican printed edition, now adopted as the standard, is to be described.

'From the form of the characters, which are capitals, the most ancient mode of writing, it is conjectured that the MS. claims an antiquity of twelve centuries and upwards, and, consequently, was prior to the days of Jerome. Of all the volumes to which I have had access, this one preferably to others, because copied from the Septuagint edition, if not entirely, yet for the far greater part, has in a surprising manner promoted my plan of improvement.

'Two others, next to this, but after a very protracted interval, in the article of antiquity, have been perused: the one a Venetian edition from Cardinal Bessarion's library, likewise in capitals; the other imported from Magna Grecia, now in Cardinal Carafa's library, which in all things so accords with the Vatican copy, that it is credible it had been transcribed from the same autograph. Besides these the editor acknowledges his obligations to certain collated books in the Medicæan library at Florence, which, in many passages, confirm, or elucidate, the Vatican readings. The excellence of the Vatican impression is ascertained, not so much by the surprising harmony of these copies, as by those passages which are partly quoted and partly explained by the ancient sacred writers, who almost every where either express, or restore, the readings of this model, unless when they produce some passage of other interpreters, not from the Seventy.'

Dr. Holmes proceeds to declare his invariable adherence to his proposed standard, as far as the ancient and now obsolete orthography permits, without deviation, except where manifest oversights of copyists demand correction. For the remainder of his preliminary remarks, with the rules for collating transposed passages in the Greek version with the Hebrew text, words or sentences omitted or interpolated, and the marks of reference, we refer our learned readers to the work itself.

In our strictures on Mr. Maurice's History of Hindostan, reviewed in our first and second volumes, we have declared our dissent from the

the Patriarchal Chronology of the Greek Pentateuch. Here the history of the Septuagint Version, in its formation, is the immediate subject of enquiry.

That it was begun, at least, in the reign of Ptolemy Soter, the first king of Egypt, or of his son and successor, sirnamed Philadelphus, or during the joint reign of both, is universally agreed: but from what motive undertaken, and for what end designed, by whom executed, and when finished; whether the whole Hebrew Canon, or the five books of Moses alone, were, at the time specified, rendered into the Greek tongue; are questions which, during a long series of ages, have exercised the ingenuity of the learned; and harmony of opinion seems to be still at a distance. The hinge of the controversy turns upon this one point, whether a small Greek treatise, said to have been composed by one Aristeas, in the reign of Ptolemy Philadelphus, on this particular subject, is to be received as a genuine and authentic record, or to be rejected as spurious?

For the affirmative clause is alleged the belief of the Jewish Nation prior to our æra, and of the Christian Fathers generally. Since the Reformation from Popery the same opinion has been patronised by Gerard and Isaac Vossius, father and son; and in this century by Vignoles. Of those who partially adhere to the same side are Willes, Whiston, Jackson, Kennicott, who most commonly preferred the authority of the Greek version to the Hebrew text, where they happened to disagree, especially in the Chronology.

Of those authors since the time of the Reformation, who held the negative position, the most eminent were Scaliger, Usher, Dupin, Hody, Prideaux, and others since his time. Of the two parties we give the hypothesis in the words of two writers who took opposite sides in the controversy.

The first quotation is taken from a pamphlet entitled "A Vindication of the History of Aristeas from the Misrepresentations of modern Critics. Octavo, 1736." Anonymous.

"Aristeas is the only ancient author, now extant, to whom we are indebted for the History of the Translation of the Holy Scriptures out of Hebrew into Greek; and his account is to this effect:—That this version was made in the reign of Ptolemy Philadelphus, king of Egypt, and during the time that Eleazar officiated as high-priest at Jerusalem;—that Ptolemy having, by the advice and assistance of Demetrius Phalereus, a noble and learned Athenian, made a considerable progress in erecting and furnishing a royal library at Alexandria with all the books that could by any means be procured, he was likewise persuaded, by the same person, to endeavour to get a copy of the sacred books of the Jews, and to have them translated into Greek, and reposited therein;—that upon this motion Ptolemy sent Andreas and this same Aristeas, two noblemen of his court, on a solemn embassy to Eleazar, to demand an authentic copy of the said books, and six able persons out of the twelve tribes to translate them into the Greek language;—that, the better to induce the high-priest to consent, he not only set at liberty above 100,000 captive

captive Jews, and paid their ransom out of his own treasury, before the embassadors set out from Egypt, but likewise sent along with them many rich and costly presents to the chief priests and temple at Jerusalem;—that, upon his embassadors' arrival in that city, they were well received by Eleazar and the rest of the priests and rulers, and had several conferences with them upon the subject of their embassy, and were also kindly instructed in many points relating to the nature and design of those books, and of the Jewish polity;—that a fair and beautiful copy of the said books was written out in Hebrew, and LXXII. fit persons chosen out of the XII. tribes to translate them into Greek, as had been desired;—that the embassadors returned, in a convenient time, with the books and interpreters, to Alexandria;—that the king expressed his highest satisfaction upon their arrival, and appointed a proper place, and all necessary conveniences for them, in a small island near the city, where they might retire, and proceed upon and finish the business for which they came;—that in the space of LXXII. days they went through the whole, and agreed unanimously upon the translation which they had made;—that the said translation was first read to a full assembly of all the Jews then residing at Alexandria, and exceedingly approved;—that the same was afterwards presented to the king, and by him ordered to be carefully reposited in the Serapæan library;—that the interpreters, having thus performed their business, were sent home with ample recommendations, and loaded with presents for themselves, as well as for the high-priest and other chief persons at Jerusalem:—lastly, that all this happened within the time that king Ptolemy was married to his sister Arsinoe, and while Menedemus the philosopher resided at the Egyptian court."

The counterpart to this record is extracted from "An Enquiry into the present State of the Septuagint Version, by the Rev. Dr. Henry Owen, Rector of St. Olave, Hart Street." An octavo pamphlet, 1769.

"The learned Dr. Hody has, I think, clearly proved, that there was no Greek version of the Old Testament in being before that which is called the Septuagint;—that this version, anciently supposed to have been made by LXX. or LXXII. persons, sent from Jerusalem to Ptolemy Philadelphus for that purpose, was really begun by the Alexandrian Jews, who, living among Greeks, and being long accustomed to their language, found it necessary to translate the *Pentateuch* into Greek for the service of their synagogues;—that this translation of the Pentateuch, which was made by them about 285 years before the birth of Christ, was the whole they made at that time, as being the whole of what they read in their public service before the reign of Antiochus Epiphanes;—that, when this Antiochus forbad the Jews who lived in Palestine to recite the Law any longer in public, which obliged them to introduce certain portions of the prophetic writings in its stead, the Jews of Alexandria, conforming themselves to the mode and practice of their brethren in Judea, immediately translated the *Prophets*, which, according to the example set before them, they read from thenceforth in their synagogue

fogue-service every Sabbath day;—that the other books of the Old Testament were translated at different times by different persons, and afterwards added to all the foregoing, in order to complete the version."

This account is plain, probable, adapted to emergent circumstances, and consistent throughout. That of Aristeas wounds probability in every particular. To collect that mass of absurdities which pervades the whole narrative, and examine every article separately, would require a volume of no small size. Let it suffice to scrutinize the letter from Philadelphus to Eleazar, and the Pontiff's reply to the Prince, waving the consideration of the other contents. It is here postulated,

1. That this translation was executed in the priesthood of Eleazar, the brother of Simon the Just. It commenced in the 22d and ended in the 36th year of the Seleucidan æra, and consequently before the 8th of Philadelphus' reign, for this was the last of Eleazar's life.

2. It is farther postulated, that Arsinoë, the sister of Philadelphus, had become his wife before the date of that high-priest's letter.

3. That children had been procreated between them. Thus is the introductory salutation expressed: "Happiness to you, to Arsinoë your queen and sister, and to your children."

From the concurrent testimony of authors whose veracity is superior to the suspicion of uncertainty and deception, Justin, Herodian, Porphyry, and Diodorus Siculus, Doctor Hody evinces, that Philadelphus was a very young man when advanced to the partnership in sovereignty with his father Ptolemy Soter;—that this conjunct reign did not exceed two years;—that, on the death of the father, the son, at his accession as sole king, was unmarried, and consequently without legitimate children;—that his sister Arsinoë, prior to her marriage with himself, had been the wife of Lysimachus, king of Macedonia and Thrace, by whom she had children;—that, this Lysimachus being slain in battle, Arsinoë became a widow;—that her elder brother, Ptolemy Ceraunus, pretending to marry his sister, and adopt her two sons by Lysimachus, obtained her consent, and at the nuptial feast murdered them both, and sent the mother into banishment;—that Ceraunus, being taken prisoner in battle, was put to death, and that Arsinoë retired into Egypt, in the hope of protection from Philadelphus, who married her;—that this marriage was dissolved by her death, after thirty years, without issue.

From these notations of time and genealogy it is intuitively and infallibly certain, that this history ascribed to Aristeas could not be written by any agent in the embassy to Eleazar, an officer in the king's guards, or a member of his privy council, during the pontificate of Eleazar, who, according to Dr. Hody, died before the solemnization of Philadelphus' marriage with his sister.

Candor, however, requires the remark, that this prince had, about four years after his father's demise, espoused his cousin Arsinoë, daughter of Lysimachus, king of Thrace and Macedon. She brought him two sons and a daughter. But, on the return of Arsinoë the sister, after the death of Ceraunus, Arsinoë the queen, convicted of

a plot against the life of her husband, was divorced and sent into exile. Then it was that Arsinoë the sister became queen of Egypt. The historian discovers his ignorance by ascribing the children of the first Arsinoë to the second;—a mistake which no contemporary writer, and upon the very spot, could commit.

Demetrius Phalereus, prince of Athens, acquired, by his eloquence and liberality, a degree of reputation and confidence which excited public jealousy. Apprehensive of danger, he withdrew to the court of Ptolemy Soter, where he had a welcome and honourable reception. That monarch, having two sons, Ceraunus and Philadelphus, that by Eurydice, this by Berenice, consulted Demetrius which of the two he should appoint to succeed him. Demetrius decided in favour of Ceraunus, the elder. But either his own predilection, or the prevailing influence of Berenice, the mother of Philadelpus, determined for the younger brother, who concealed his resentment till the death of Soter, when Demetrius was banished, thrown into prison, and soon after died by the sting of an asp, before the embassy to Eleazar, the espousal of Arsinoë sister of Philadelphus, the erection of the musæum, and the formation of the library. Demetrius, therefore, could not be either the collector or the keeper; as Aristeas affirms expressly in the 4th chapter: neither could he write down accurately the translation of the LXXII Elders, when their work was finished, as in chap. 51; nor report the result to Philadelphus, as in chap. 55. These are but a short sketch of the inconsistences and contradictions crowded into this fictitious narrative; and, for the satisfaction of our readers, we refer to Whiston's English Version, *Authentic Records*, Part II. 1728; or to the original, Gr. Latin, with Dr. Hody's learned Notes and Critical Dissertations. 1705.

Admit these errors of the first concoction, which affect the credit of the whole, the numerous and circumstantial testimonies to the knowledge and veracity of Aristeas, by Aristobulus, Philo, Josephus, Justin Martyr, Irenæus, Tertullian, Clemens of Alexandria, Eusebius, Cyril of Jerusalem, Jerome, Austin, and many more, must all fall to the ground. That Aristeas, if that were his true name, lived neither at the time *when*, nor on the spot *where*, the transactions he relates might have happened, is certain from the incongruity of his accounts to historical facts, and from the marvellous guise in which every thing appears. The writer was undoubtedly a Jew, deeply tinctured with national prejudices, incompatible with the sentiments of a Pagan courtier, to which class the professors and ordinances of Judaism were not the objects of peculiar regard. Scarcely is it supposable, that Demetrius Phalereus, an idolater and admirer of Attic literature, did so warmly recommend the Hebrew Scriptures; a collection little known, and much less esteemed, by the Gentiles: and no obvious motive can be assigned sufficient to induce Philadelphus to purchase at such immense cost a national code which condemned the religious system of Egypt. Had it been represented that the civil and juridical institutions of Moses were a perfect model of political wisdom, and meritorious of universal reception, the overture

overture would with much more propriety and force have proceeded from the masters of the synagogues in Alexandria, than from an Athenian Archon. But the *utility* of that code was equally remote from the intention of the king and of his counsellor. Nothing more was meant than to have it deposited, among other curiosities, in the new library. Why translate it for this purpose? The original would have been a far greater curiosity; and the mode of furnishing libraries in that age was to transcribe such books as could not be purchased, that the originals might be kept, and the copies returned. If a version were the object, what was its use? Why so many translators? Why finished in so short a time?

It is admitted that LXXII. interpreters might, from one copy, translate in as many days the five books of Moses, if all, in one consistory, examined, in succession, distinct sections of the original, and by mutual consent, or a majority of votes, determined the precise terms of the version, clause after clause, and the president dictated the words to the scribe, who, it seems, was Demetrius Phalereus; thus proceeding from beginning to end. Aristobulus, Philo, and Josephus, after Aristeas, mention the book or books of the Law *only* as then and there translated; but Justin Martyr, Irenæus, Clemens of Alexandria, Eusebius, Cyril of Jerusalem, and Austin, to mention no others, extended the commissson and work of those elders to the books of Moses and the Prophets, the twenty-two books of the Old Testament, the Hebrew Scriptures without limitation. Aristeas mentions the Laws alone, and it is unreasonable to strain his words to a meaning beyond their grammatical construction. This, however, is not the single instance in which his authority is pleaded for pretended facts not recorded in his book. He affirms "that the Elders were conducted into *a house* prepared for them on the shore, where, as one consistory [συνεδριον], they translated the several books, adjusting their versions to each other by *mutual conferences*." Chap. 51.

In process of time fame amplifies credible reports into extravagant progedies. After a few centuries tradition appealed to this book of Aristeas for the division of this one house into thirty-six cells, each separated by a partition, and for the separation of this one consistory into LXXII. translators, who from one copy finished LXXII. distinct versions in LXXII. days. But the greatest prodigy of all is, that these LXXII. versions were but one: for no one sentence, word, or letter, in any, varied from another; the same uniformity, which now characterises the copies of the same printed edition, characterised all the LXXII. versions. Yet one copy only was deposited in the king's library. One fiction only waits explanation: Which of the interpreters executed the version which merited and obtained the preference?

The report prevailed, that all these interpreters acted at that time under the influence of immediate inspiration; a faculty scarcely now admitted, without numerous exceptions and abatements, in favour of Moses and the Prophets, the Evangelists and Apostles. Much and seriously is it regretted that the famous Septuagint Version, betray-

ing so many palpable signatures of haste and inattention; vague, equivocal phrases; omissions, interpolations, and transpositions; does not now exhibit more decisive proofs of care, skill, and integrity. But on whom does this censure fall? Not on the commissioners sent from Jerusalem to Alexandria. They are absolved, for they never existed.

Every way coherent and credible is the hypothesis of Drs. Hody and Prideaux, above inserted from Dr. Owen's abstract, which assigns the first Greek version of the Hebrew Pentateuch to certain Alexandrian Jews, for the service of their synagogues, about 285 years before our vulgar æra, the 7th of Eleazar's pontificate, and the last of Ptolemy Soter's reign in conjunction with his son Philadelphus; and eight full years before the latter espoused his sister Arsinoë. In confirmation of this date Prideaux refers to a Talmudical Record (Tract. Sopherim. cap. 1.), where it is related that only five Alexandrian Jews were employed in this work. The other parts of the version were undertaken and finished at different times, as the circumstances of the Jewish church required, in the manner above expressed. At what period the entire version was completed is uncertain. In the Prologue to Ecclesiasticus occurs a pertinent notation:—"The same things uttered in Hebrew, and translated into another tongue, have not the same force; not even the Law itself, and the Prophets, and the other books, as when they are spoken in their own language. For in the 38th year, coming into Egypt, when Euergetes was king, I found a book of no small learning, and found it necessary to interpret it for them who in a strange land are willing to learn and to live after the Law." Obvious is the inference, that the Law, the Prophets, and the other books, had been rendered into Greek before that of Ecclesiasticus. This Euergetes was the second of that name, otherwise called Physcon. With his predecessor, Philometor, he jointly reigned 30 years, and 29 by himself. From the first commencement count forward 38 years, the reckoning coincides with the 132d before *A. D.* 1, with which year Prideaux connects the translation of that apocryphal book from the Hebrew into the Greek. The farther consideration of Dr. Holmes's laborious work we must reserve *for a subsequent* number.

The Athenian Letters. *(Continued from page 28.)*

BEFORE we enter on the consideration of the Letters themselves, it will be proper to notice the preceding *editions* and their circumstances.

It appears by an ADVERTISEMENT prefixed by the present EARL of HARDWICKE, that there have been these editions of the ATHENIAN LETTERS—

In 1741 and 1743 they were printed in four *octavo* volumes; but were communicated only to a limited number of friends.

In 1781 they were reprinted in one volume *quarto*. The impression consisted of only an hundred copies.

This

This was an inducement to a *Dublin* bookseller, into whose hands one of the copies fell, to print an edition. The successful sale of this in *Ireland* occasioned a *London* bookseller to publish proposals for a new one; but, on being informed that it was considered as private property, he very handsomely desisted.

The volumes are ornamented by fine ENGRAVINGS, from drawings by DAY, of antique busts at ROME. That of PERICLES was taken from the collection of Mr. CHARLES TOWNLEY.

These, with the MAP of GREECE, are—

VOL. I.	VOL. II.
The EARL of HARDWICKE.	The Hon. CHARLES YORKE.
ALCIBIADES.	DEMOCRITUS.
PERICLES.	ASPASIA.
HERODOTUS.	HIPPOCRATES.
THUCYDIDES.	NICIAS.
SOCRATES.	EURIPIDES.
ARISTOPHANES.	
SOPHOCLES.	

After the title-page the following DEDICATION is prefixed to the work—

To
The University of Cambridge
The following Work
is inscrib'd
by the Editor,
As a Testimony of his sincere Respect,
And as a Memorial
of the Gratitude and Affection
Entertain'd by the Authors of it
For that ancient and venerable Seat of Learning,
With which they were so long
And so honourably connected.

In transcribing this inscription we have ventured to adopt, in a line or two, what appears to be a more natural and convenient distribution.

We now proceed to some *Extracts* from the LETTERS themselves, with REMARKS.

Of the former Reviewers of this work, which we believe was first noticed by the late eminently learned and judicious Mr. MATY, the field we can now allow ourselves for a work which is so much prior to the commencement of ours is too confin'd to admit of emulation: if it did admit it, it would be the emulation of respect and high esteem; and with affectionate remembrance we should say of these, with *Lucretius*—

Non ita certandi cupidus, quam propter amorem
Quod te imitari aveo.

The FIRST Letter contains a succinct statement of the immediate *occasion* of the PELOPONNESIAN WAR.

This was a contest between *Corcyra* and *Corinth* concerning *Epidamnus*, a *Corinthian* colony,

The

The Corcyreans requested the aid of ATHENS; which was at first refused, but afterwards granted by the advice of PERICLES.

At this time *Potidæa*, in *Thrace*, an *Athenian* colony, revolted from the mother-state; and the Corinthians, in their turn, sent assistance to the Potidæans against ATHENS, and called in the aid of LACEDÆMON. The Spartans, but these also with reluctance at first, join'd in the confederacy against ATHENS, which professed a willingness to enter into treaty on the general ground of reciprocal concession, or to submit the difference to any impartial tribunal. Both states therefore were precipitated into the war by their respective *ministers* or *demagogues*.

Such is, in substance, the statement of the first Letter. So that this disastrous contest, so disgraceful and ruinous to *Greece*, was, from the circumstances of its origin, a *colonial* war; and reference was frequently made to it, as such, during the *American* contest. It completely destroyed the *balance* of the *Grecian* States; and made way for a final exaltation of the PERSIAN, and, shortly, the MACEDONIAN power.

CLEANDER, as in the *Persian* interest, enlarges on the advantage which these Grecian divisions will give to Persia.

This Letter concludes with an allusion, happy in itself, but not so well placed here, to a fine passage of the HEBREW SCRIPTURES;—that which speaks of the "STILL, SMALL VOICE."

The plan of the correspondence leans to an alternation of scenes from the most widely separated regions. "*Et Magus sit, modo me Thebis, modo ponit Athenis.*" Thus, after some well-arranged detail on the ostensible and the secret causes of the war, the tenth Letter (by Mr. LAWRY) contains a concise and vivid description of BABYLON: as the seventh had contained a little sketch of an *Asiatic* nuptial festival; and the eighth the invasion of ATTICA by the *Peloponnesians*. The fifth, very properly, to connect the two subjects early, had given a comparative outline of *Grecian* and *Asiatic* manners.

After the description of BABYLON, the eleventh Letter (by Dr. ROOKE) immediately carries us to ATHENS. The contrast has a good effect.

The twelfth Letter (by Mr. CHALES YORKE) contains the description of a custom of the most animating influence, which, except the ROMANS, only ONE nation seems to have adopted in its awful and impressive celebrity:—the PUBLIC FUNERAL RITES and commemoration of those who have fallen in battle for their country.

This usage deserves a full extract in the words of the honourable writer, whose heart was warmly alive to the impressions of glory and of humanity.

'The ATHENIANS,' says the Letter, 'have a law among them, which enacts that all those who die fighting in the cause of their country shall, at the end of every campaign, be buried at the public charge; and their children be maintained by the state till they arrive at the age of manhood. The first year of the war is now over, and the winter season is advanced upon us. Accordingly, the ceremonies thus instituted were performed a few days since; and I had the pleasure of seeing every part of them. To tell thee my opinion

freely, I never was so much delighted with the pomp and splendor of the court of SUSA, as I was with the honest plainness of these republican solemnities. The whole was conducted after this manner—

'About three days before the funeral, the bones of the slain were plac'd in a tent, rais'd on purpose, so that every person might have an opportunity to frequent them, and pay them the last tribute. All sorts of odoriferous herbs and flowers were strew'd around the tent; and each man brought some in his hand, that he might consecrate them to the manes of his favorite friend. On the fourth day, a coffin of cypress was sent from every tribe, to carry off the bones of their own members; after which went an empty cover'd hearse, in memory of those who could not be found. The procession was carried on with a peculiar decency of sorrow; while great numbers of inhabitants, both strangers and citizens, assisted in the train of mourners. The parents of the deceas'd attended at the sepulchre to weep. No eye could refrain from tears; and the melancholy distress which appear'd in the faces of all alike, seem'd but a true copy of the sentiments of all. The bones were accompanied in this manner to the public place of burial, (which is situated in a pleasant place without the city, called CERAMICUS,) and committed to the ground. The monument erected to the valour of these citizens was adorn'd with pillars, trophies, and inscriptions, such as are usual about the tombs of the most honorable persons. The ceremony was concluded with one speech in praise of them all; and PERICLES was the orator to whom that task was assign'd. It is impossible for any man, who has not heard him, to conceive the strength and solidity of his thoughts, the grace and dignity of his action, the elegance and simplicity of his diction.

'His countrymen have given him the surname of OLYMPUS; intimating, probably, that, like their God JUPITER, he thunders when he speaks. To this I may add, that the melody of his voice, the air of his countenance, the very manner of his dress, has something of an engaging and commanding gravity, which at once charms and astonishes his audience.

'The main scope of his speech was to animate the living with resolution, by commending the courage of the dead; to infuse a spirit of patriotism into the minds of his fellow-citizens, by celebrating that principle of action which incites the valiant to battle. He told them, that such men, though they failed in their attempt, were not wanting in glory to themselves and their country: that they would for ever receive, instead of their lives, an immortal monument of praise; not so much that in which their bodies are now laid, as a more illustrious one in the memory of future ages: for to men of fame all the earth is a sepulchre; and respect to their virtue shall be paid*, not only by inscriptions and trophies at home, but by unwritten records of the heart in all nations of the world, which, more than any kind of perishable monument, will re-

* The Reviewer has ventured here on a small transposition.

main

main to eternity. In imitation, therefore, of these men, and placing happiness in liberty, and liberty in valour, be forward to encounter the dangers of war. He set before them the reputation of dying with swords in their hands for a commonwealth so renowned and so noble as that of ATHENS. He extolled the freedom and independance of their constitution: that they were all govern'd by the law, whose protection equally extended to the poor and the rich, to the weak as well as powerful: that the merit and industry of every citizen made his way to preferment, without any personal distinction whatsoever: in short, that where the rewards of virtue are the greatest, there live the greatest men. He closed his speech with a particular address to the different ages and sexes of those who heard him, and dismiss'd the multitude.

'As soon as PERICLES had descended from the rostra, the people follow'd him to his house with loud acclamations; and the sense of every man's sorrow for the loss of their relations was changed into the highest encomiums on their happiness and fame. The merits of the deceas'd were drawn in the most lively colours by the partial imaginations of friends. Even those who had been their competitors in the paths of glory, and envied their reputation while living, now honour them with affection when dead. Each man seems studious of serving the widows and orphans of those he lov'd; and the state of Athens, with the tenderness of a kind parent, is expressing those sentiments of gratitude to the offspring of her brave defenders which she cannot to themselves. ..... Herein let us imitate the republic of Athens, and be in no wise ashamed to learn useful improvements from the warmest of our foes. Can any man, who shall chance to fall in the heat of battle, and considers, in his last and departing moments, that his obsequies shall be honorably performed at the charge of his fellow-citizens; that his friends shall pay respect to his memory by their praise; that his children shall be educated by the care and prudence of the public—can such a man hesitate one moment, whether he has done right in forfeiting his life, however precious, to the fame of his own character, to the service of his children, to the general and lasting benefit of his country*.'

The 13th Letter contains a sketch of the *Athenian Constitution*:—the 16th, of the great *Plague* and it's physical and moral effects on the inhabitants of *Athens*, from the admired narrative of THUCYDIDES:—the 19th, an account of their POETS:—the 27th, of their PHILOSOPHERS, as far as to PYTHAGORAS†. In the 38th this great philosopher is delineated; and the history of his opinions and discoveries is so important, that this, especially, seems to be a proper subject of an extract.

'In our philosophical progress' (says the suppos'd CLEANDER) 'we have already gone through the sect of THALES, and are next to

* P. 32—5. † P. 125—8.

pass

pass through that of PYTHAGORAS. *This celebrated philosopher, born in the 4th year of the 48d *Olympiad*, was (according to the general opinion) the son of a sculptor at *Samos*: but the meanness of his parentage' (we must remember here that *Cleander* is speaking according to the *Greek* prejudice respecting one of the most difficult, nnd one of the highest of the elegant and liberal arts) 'did not hinder him from being educated under one of the greatest men of his time; PHERECYDES† of *Syrus*; who first taught the *immortality of the soul*. Upon his death, *Pythagoras* determined to trace science as it were up to its fountain-head; and to supply himself with fresh stores of it in those parts of the world where it seems to have first arisen. Animated by this desire of knowledge, he submitted to that tedious and discouraging course of preparatory discipline which

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* Note by the Reviewer. The 1st *Olympiad* is 23 years before the foundation of *Rome*, which was in the 4th year of the 6th *Olymp.* 753 before CHRIST, according to our receiv'd æra. The birth of *Pythagoras*, according to this computation, was 605 before the commencement of our *Christian* æra.

† That the human being survives death was a doctrine much older than Pherecydes. It has not the air of any new opinion in HOMER, who seems to have flourished not less than 950 years before CHRIST. But Pherecydes appears to have plac'd this sentiment and belief of unknown antiquity among mankind on a foundation new to that portion of the world, that there is a principle in man which essentially lives, perceives, and thinks, and is naturally indestructible:—that this principle is contra-distinguish'd from the Ὑλη, the Hyle or Wood, or confused Mass, which was held by the ancient sages to be positively employed in the formation of the visible universe, and to be the *Materies* itself inert and formless, a Chaos without life, shape, activity, or power, which was called forth into this glorious and stupendous system of WORLDS by the SUPREME INTELLECT: for that, in the language of Anaxagoras, contemporary with PERICLES, INTELLECT *is that power which alone animates and orders all.* ΝΟΥΣ ΕΛΘΩΝ ΔΙΕΚΟΣΜΗΣΕ ΤΑ ΠΑΝΤΑ is the sublime tenet of the early wisdom of Greece: thus admirably expressed by the friend and teacher of Pericles; but not by him first conceiv'd in *Greece*, for the principle seems to have seen anterior in a degree which we should in vain endeavour to trace to its beginning; the principle which recognizes a presiding and all-disposing MIND. It is curious and by no means unimportant to observe, that *Matter*, which appears to some to be the sole real existence, was in its origin a name deriv'd from one of the most confus'd assemblages of visible, phænomena—a wood, or a pile of timber, or a mass of inert and as yet unarrang'd materials. So little did they dream of exalting it to a participation of the high *attributes* of MIND; *perception*, and *intellect*, and *will*, and *power*.

SYRUS is properly notic'd in the GEOGRAPHICAL INDEX as one of that cluster of small (but many of them *memorable*) islands, call'd the CYCLADES from their circular arrangement. These are situate in the *Ægean Sea*, which is a portion of the *Archipelago*, being the northern part of this *Grecian* branch of the *Mediterranean*.

We collect from CICERO *de Divinatione*, 150, that *Pherecydes* had studied Physics. This opinion of his, *that the soul is immortal*, is mentioned by CICERO‡ in these express terms, which ascribe it to him as the first philosopher by whom it had been asserted so as to have their opinions preserv'd in writing: *Quod literis extat, Pherecydes Syrus primum dixit animos hominum esse sempiternos.* He flourished about the 69th Olympiad, or about 500 years before CHRIST.

‡ T. Q. 1. Ed. Lamb. Gen. 1588. 173 A.

is necessary to obtain the benefit of *Ægyptian* initiation. When he had made himself a thorough master of the sciences which are cultivated in the sacerdotal colleges of *Thebes* and *Memphis*, he pursued his travels through the *East*, conversing with the *Magi* and *Indian Brachmans*, and mixing their doctrines with those he had learnt in Ægypt. He afterwards studied the laws of MINOS at *Crete*, and those of LYCURGUS at *Sparta*. Having spent the earlier part of his life in this useful manner, it is no wonder if he return'd to *Samos* well acquainted with every thing curious, either in nature or art, in foreign countries; improv'd with all the advantages proceeding from a regular and laborious course of learned education; and adorn'd likewise with that knowledge of mankind which is necessary to gain the ascendant over them. PYTHAGORAS, accustom'd to freedom, dislik'd the arbitrary government of POLYCRATES, then tyrant of SAMOS: and retir'd to *Crotona*, in *Italy*, where he open'd a school of philosophy; and by the gravity and sanctity of his manners, the importance of his tenets, and the peculiarity of his institutions, soon spread his fame and influence over *Italy* and *Greece*. Among other projects which he us'd to create respect and gain credit to his assertions, he conceal'd himself in a cave, and caus'd it to be reported that he was dead: then, after some time, he came abroad, and pretended that the intelligence, which his friends gave him in his retreat, of the transactions of *Crotona*, was collected during his stay in the other world among the shades of the departed. He form'd the disciples, who came from all parts to put themselves under his direction, into a kind of republic, where none were admitted till a severe probation had sufficiently exercised their patience and docility. He afterwards divided them into the esoteric and exoteric classes; to the former he entrusted the more sublime and secret doctrines, to the latter the more simple and popular.

'This great man found himself able to unite the character of the legislator to that of the philosopher; and to rival LYCURGUS and ORPHEUS in the one, PHERECYDES and THALES in the other: following, in this particular, the *patterns* set him by the *Ægyptian* priests his instructors, who are not less celebrated for settling the religious than the civil œconomy of their nation. In imitation of them PYTHAGORAS gave laws to the republic of *Crotona*; and brought the inhabitants from a state of luxury and dissoluteness to be eminent for order and sobriety. Whilst he lived, he was frequently consulted by the neighbouring republics, as the composer of their differences and reformer of their manners; and since his death, which happen'd about the 4th year of the 70th *Olympiad*, in a tumult rais'd against him by one CYLON, the administration of their affairs has generally been entrusted to some of his disciples, amongst whom to produce the authority of their master for any assertion is sufficient to establish the truth of it without any farther enquiry.

'The most celebrated of the philosophical notions of PYTHAGORAS are those concerning the nature of the DEITY; the *transmigration* of souls into different bodies (which he borrow'd from the *Brachmans)*; and the *system* of the world. As to the former, he held

that

that GOD was diffus'd through all the parts of the universe like a kind of universal soul, pervading every particle of matter, and animating every living creature, from the most contemptible reptile to mankind themselves, who share a larger portion of the divine spirit. The *metempsychosis* was founded on this maxim: that, as the soul was of celestial origin, it could not be annihilated; and, therefore, upon abandoning one body necessarily removed into another, and frequently did penance for it's former vitious inclinations in the shape of a beast or an insect, before it appear'd again in that of an human creature. He pretended that he had a particular faculty, given him by the Gods, of remembering the various bodies his own soul had pass'd through. In his *system* of the *world*,—the third doctrine which distinguishes his sect,—was a supposition that the *sun* was at *rest* in the *centre* (the meaning and grammar require *is* for *was*), and that the *earth*, the *moon*, and the other planets, mov'd round it in different orbits.

'He pretended to have great skill in the mysterious properties of *numbers*; and held that some particular ones contain'd a peculiar force and significancy:—but whether these were his own whimsical fancies, or the refinements of his followers, I know not.

'It is certain he was a great geometrician, and investigated a famous problem which goes by his name: nor was he less skilled in the knowledge of nature, though I give no credit to the miraculous secrets he is suppos'd to be master of, neither will I tire thee by mentioning such fables.

'This remarkable circumstance may serve to conclude my account of him: that he was the *first* who called himself by the modest title of *philosopher*, a *lover of wisdom*, only; whereas the sages, his predecessors, styl'd themselves *sophoi—the wise*: arrogantly assuming a name which the voice of mankind alone has a right to bestow, and supposing they possessed what most of them all their lives pursued without obtaining.'

In this account of Pythagoras something seems defective, and something rather inconsiderately taken for granted.

The story of his hiding himself in a cave pretending to be dead, and coming forth as a revealer of the mysteries of the world of the departed, but ill accords with that degree of probability which should entitle it to belief, when compar'd with the wisdom, the moral excellence, the piety, and the modesty, of this true philosopher.

The *problem* for which Pythagoras has been so highly celebrated, and on the discovery of which he is said to have express'd such gratitude to heaven, should perhaps not have been so slightly and generally mention'd. It is the 47th of the 1st book of EUCLID.

The History of Berwick upon Tweed, including a short Account of the Villages of Tweedmouth, Spittal, &c. By John Fuller. M. D. 8vo. Pp. 672. With a Map and Engravings. Cadell and Davies. 1799.

ADVERTISEMENT.

'THIS work, of the same nature with the statistical account of Scotland, is the first of the kind attempted in England, and the first part of a second great national undertaking.'

It is divided into xvii. chapters, each consisting of subordinate sections; with distinct titles, and references to the proper pages.

In the Introduction we are told, that this town, having been a frontier garrison, long before the glorious æra of the union, and from its maritime situation on the banks of an infordable river, is one of the most celebrated in the history of Great Britain.

Chap. I. *Preliminary Observations.*

Of these observations many are intuitively obvious, and, like Sallust's two prefaces, no less applicable to any subject than to his two treatises of Catiline's Conspiracy and the Jugurthine War. From general topics, which, it must be noted, are concise, and not altogether inapposite, Dr. Fuller proceeds, by a natural transition, to three specifical disquisitions, next in importance to government, religion, and national laws,—improvements in agriculture, manufactures, and commerce;—the basis of all statistical investigations. The slow progress in agricultural improvement is attributed to the causes enumerated, p. 18, 19.

Sect. 1. *Origin of the name Berwick.* Etymological disquisitions are often equivocal and fallacious. We, however, accede to the author's determination, that BER, the contraction of *Aber*, the mouth of a river, and *Wick*, Vicus, a town, where the river falls into the sea, by composition make the word *Berwick*.

2. *Situation and extent.* Berwick is pleasantly situated on the Tweed, long celebrated both in history and in song, within half a mile of its entrance into the German ocean. It lies in 55 deg. 48 m. N. latitude, and 1 deg. 45 m. W. longitude, 336 miles from London through York, and 54 from Edinburgh through Dunbar. The ground on which the town is built has an easy ascent from the river.

3. Description of the town and scenery of the neighbourhood.

4. *Climate*, cold and penetrating, but salubrious.

5. *Boundaries and extent of the liberties.*

The form of the parish is a triangle, of which the longest side exceeds three miles.

Chap. II. *Ancient History of the Town.*

It is mentioned as a place of strength so early as the beginning of the ninth century, and continued in the possession of the Danes and Saxons alternately, till the Scottish king Gregory, contemporary with Alfred, took it by assault, the garrison consisting of Danes and Picts. About 1098, Edgar, whose predecessors on the Scottish throne

throne had for many centuries held it as a part of their dominions, gave it the see of Durham. But the donation was soon after recalled. Of the almost perpetual feuds and battles, enormously prodigal of blood and treasure, unnaturally prolonged and retaliated by the English and Scotch, till the union of the two crowns, on the demise of Queen Elizabeth, Dr. Fuller gives an accurate and concise detail from authentic documents, as far as such tragical disasters affected the town of Berwick. As a specimen we select some of the circumstances respecting the siege of Berwick, April 1333, in the co-existent reigns of Edward III. and Edward Baliol.

'The Scots, then in possession of the town, apprehending that their enemies would attempt its reduction, threw into the garrison a chosen body of veterans; and the English monarch, having with a powerful force before the walls commenced hostilities, retired, after a month, with part of his army, into Scotland, carrying carnage and devastation in his train. Glutted with blood and loaded with spoil, he returned to Berwick, and changed the siege into a complete blockade both by land and sea. The garrison, in want of provisions, and despairing of relief, proposed a treaty with the English king, and on the 15th July the capitulation was concluded, under specified conditions, one of which was that the Scots should deliver hostages for the performance of articles. Sir William Keith, the governor of the fortress, is in the mean time dispatched to the Scotch forces, with the report of an armistice, in order to a capitulation.

'During this time a transaction is reported to have taken place which sullies the lustre of Edward's military fame, and fixes an indelible stain on his memory. It stands upon record to the following purport by Buchanan, Boece, and other Scotch authors of great credit. One of the hostages delivered by the Scotch was the eldest son of Sir Alexander Seton, the deputy-governor, who took the command on Keith's resorting to the camp. King Edward had also in his custody a younger son of Seton, who had been taken prisoner during the assault made on the [English] navy.' See p. 90.

'The king, strongty impressed with the apprehensson, that, if the Scotch army approached, he might fail in the capture of Berwick, an object of so great importance, soon after Keith departed,—in direct opposition to the faith of kings—the sacred ties of treaties—the common policy of nations—and independent of [*independently on*] all private honour,— insisted upon the immediate surrender of the town, threatening, if the governor refused, he would instantly hang up his two sons, the hostage and the prisoner, in the front of the ramparts.

'This unexpected and barbarous message excited a panic in the breast of the governor, which was followed by a conflict so agonizing between the strongest and noblest affections of which the mind of man is susceptible, resulting from the bonds of nature and a nice sense of duty and honour, that sets at defiance all the powers of language justly to describe. In vain did Seton remonstrate; for Edward, deaf to all the charges urged against him for so flagrant a violation of public faith, ordered a gibbet to be erected in full view of the town, to carry into execution his most detestable threat.

'Seton

'Seton, nobly struggling between contending impulses that put every sentiment to the rack, would, it appeared, have yielded to nature, and saved the lives of his children, by sacrificing his country's honour and his own, had not the mother, with a degree of heroism worthy of a Roman matron, and equal to the greatness of the most exalted mind, stepped forward, and with the most forcible eloquence argued to support his principles, and sustain his trembling soul; and, while the bias of natural affection yet inclined him to relax, she withdrew him from the shocking spectacle, that he might preserve his rectitude, though at the inestimable price of his two sons. Edward, with a relentless heart put them both to death, and Seton kept possession of the town. English historians, almost without exception, deny the perpetration of this deed. This denial, however, seems to be futile in opposition to that uniformity which is found to prevail among the Scotch historians. The truth of this execution is farther confirmed by a tradition that has continued in Berwick to this day. This fatal spot, on the south side of the river, a little above the bridge, well accords with the account given by historians of its being full in view of the ramparts of the town. The author was shewn this place by a very old person of respectability. It is a considerable eminence, situated about 100 yards distant from, and opposite to, a fishing-pond, formerly called *the pool;* but ever since that dire event has been termed Hang-a-dyke-nook. Moreover, the remains of two human skulls are at this day to be seen in the poor house of Tweedmouth, which the oldest and most respectable inhabitants affirm to have been handed down from generation to generation as being the skulls of Sir Alexander Seton's two sons.'

This barbarous story is the ground-work of a modern popular tragedy; but the author's delicacy and good sense induced him to alter the title into the SIEGE of AQUILEIA, in Italy, taken after a vigorous defence by Attila, king of the Huns, A. D. 452. The subject thus disguised, by transferring the plot to different personages, in a foreign country, and more remote period, happily prevented the revival of mutual grievances between nations now united ununder one sovereign and one parliament. Victory decided in favour of the English, and the Scotch writers admit they lost 10,000 men.

Sect. 2. *Remarkable occurrences independent of* [*on*] *the history.* From Sir Frederick Eden's STATE of the Poor, Dr. Fuller quotes a curious anecdote of a great personage in the 15th century. 'It may not be amiss to add here the account which Æneas Sylvius, or Pope Pius II. who came legate into Scotland about 1488, gives of the borderers, in his Life, written by himself.

"A certain river, namely the Tweed, falling from a high mountain, parts the two kingdoms, over which Æneas ferried; and coming to a large village about sun-set, he alighted at a countryman's house, where he supped with the curate of the place and his host. The table was plentifully furnished with pottage, hens, and geese; but nothing of wine or bread appeared. All the men and women of the town flocked in as to some strange sight: and as our countrymen use to admire the Ethiopians and Indians, so these people stared

stared at Æneas, asking the curate what countryman he was? But Æneas, being aware of the scarcity he should meet with on this road, had been accommodated by a monastery with a rundlet of red wine and some loaves of bread. When these were brought to the table, they were more astonished than before, having never seen either wine or white bread. Big-bellied women with their husbands came to the table side, and handling the bread, and smelling to the wine, begged a taste: so that there was no avoiding the dealing of the whole amongst them. After they had sat at supper till within two hours of midnight, the curate and the landlord (with the children and all the men) rubbed off in haste, and left Æneas. They said they were going to shelter themselves in a certain tower at a good distance, for fear of the Scots, who at low water used to cross the river for plunder. They would by no means take Æneas with them, though he very importunately entreated them to do it. Neither carried they off any of the women, though several of them, both wives and maids, were very handsome: for they believed the enemy would not harm them; not looking upon whoredom as any ill thing. Thus Æneas was left alone, with only two servants and a guide, amongst 100 women, who, sitting in a ring, with a fire in the midst of them, spent the night sleepless, dressing hemp, and chattring with the interpreter. When the night was well advanced, they heard a mighty noise of dogs barking and geese gaggling, whereupon the women slipped off several ways, and the guide ran away, and all was in such confusion as if the enemy had been upon them. But Æneas thought his wisest course was to keep close in his bed-chamber, which was a stable, and there to await the issue, lest running out, and being unacquainted with the country, he should be robbed by the first man he met. Presently both the women and the guide return, acquainting them that all was well, and that they were friends, and no enemies, who had arrived."

This jocose memoir of an eminent literary character, and afterwards a pope, is a relief from the disasters of a calamitous siege, and the brutality of murdering a prisoner and a hostage, whose situation should have secured them from insults. Dr. Fuller properly contrasts the manners of that age with the hospitality, refinement, and morals, of the present. P. 149.

Chap. III. *Public Buildings.* Governor's house, barracks, hospital, ordnance house, main-guard, town-hall, reservoir of water, church, vicar's house, bridge.

Chap. IV. *Constitution and Government.* Laws and courts, armorial bearings, grand farm, and other revenues, taxes.

V. *Population.* Former and present state, diseases, longevity.

The annual average, taken from funerals and baptisms, from 1733 to 1744, was 3816 living inhabitants. From 1791 to 1796, the funerals multiplied by 26, and the baptisms by 26, makes the population for the last mentioned year 7930.

VI. *Ecclesiastical State.* Established church, dissenters.

VII. *Charitable Institutions.* State of the poor and rates, donations, &c.

VIII. *Education.*

VIII. *Education.* Public shools, female education.

IX. *Revenue Department.* Custom-house, post, and excise offices.

X. *Military Department.* Ramparts, garrison, volunteer corps.

XI. *Manufactures and Trade.* Manufactures, coasting trade, foreign commerce, navigation and shipping, harbour and quay, harbour dues, state of freight, banks.

XII. *Fisheries.* Origin and termination of the river Tweed: salmon, mode of fishing and sale. White fishery. Catching and sale of lobsters.

XIII. *Police—Fairs and Market Days.* Butcher, fish, poultry, greens, corn, eggs and butter, average number of eattle, &c. killed annually. Black cattle 830, sheep 8320, calves 500, lambs 3200, hogs 50; swine sent by the coopers from the port of Berwick to London, 4000 yearly.

XIV. *Manners and Customs, Public Amusements, Societies and Clubs, Inns.*

'In genuine politeness and easy manners Berwick is not inferior to any borough in the island of the same size and extent. The more fashionable part of the inhabitants are [is] hospitable without profusion, and charitable without ostentation. This also applies [is applicable] to the other classes.

'The young ladies are graceful and affable in their manners, as also are remarkable for humane and generous dispositions. The lowest and poorest of the people are kindly treated by their superiors, who open their hearts and purses to relieve distress when fairly represented and shewn to be real, especially in times of dearth, scarcity, or sickness. Nay, on many occasions, our ladies dance to relieve the distressed, and tax their own pleasures to supply the poor with necessaries.—Candor requires it to be stated, that the inhabitants have generally obtained the character of being honourable in their transactions.—Both the church and meeting-houses are in general well attended, few people being seen in the streets during divine service; and the labouring poor are, upon the whole, very economic and frugal, and in general neatly dressed on Sunday.'

This honourable testimony is given with some few exceptions, which we have taken the liberty to omit. It cannot be expected that all the inhabitants, almost 8000, should be perfectly blameless.

XV. *Country part of the district.* Present agricultural state, nature of the soil, manures, produce, rent, mills. Tweedmouth Township, Spittal South of the Tweed, &c.

XVI. *Miscellaneous Observations.* Antiquities, antiques found, natural curiosities, quarries, mines and minerals, water, fuel, prices of labour.

'About twelve years ago labouring men were paid one shilling per day; now one shilling and sixpence both in summer and winter. Ditches five feet wide and three deep, tenpence per rood.—Drains three feet wide and two deep, eightpence.—Women reapers in 1797, two shillings per day; men ditto, two shillings and sixpence, some three shillings.—Potatoe-hoers, one shilling per day.—Mowing hay,

hay, two shillings per day, and three shillings or three shillings and sixpence per acre.—A single horse cart, loading stones, three shillings per day; double, seven shillings summer and winter, the yoking generally eight hours.—The wages of mechanics have risen greatly within these few years: for instance, journeymen-carpenters, cabinet-makers, and masons, are paid twelve shillings weekly.

XVII. *Dissertation* on those sciences and arts which appear to be most intimately connected with the improvement and growing riches of a country, and the advancement of the human mind.

The particular subjects are, culture of the earth, commerce and manufactures, philosophy, law, medicine, theology.

This dissertation, concise yet comprehensive, discovers good sense, taste, learning, experience, and philanthropy on Christian principles.

Conclusion. Advantages and means of improvement. Peculiar advantages of Berwick in its present state. Improvements of which it is capable in every respect. Observations on the surrounding country. Here a curious description of certain '*wild cattle*,' which we cannot withhold from our readers, arrests our attention.

'They are found only at Chillingham Park, belonging to the Earl of Tankerville; and as it is probable they are the only remains of the *true* and *genuine* breed of that species, we shall be more particular in our description.

'Their colour is invariably white, muzzle black, the whole inside of the ear, and about one-third part of the outside from the tip, downwards, red; horns white, with black tips very fine and bent upwards. Some of the bulls have a thin upright mane, about an inch and half or two inches long. The weight of the oxen from 35 to 45 stone, and the cows from 25 to 35, the four quarters, 14 lb. to the stone. The beef is finely marbled, and of excellent flavour.

'From the nature of their pasture, and the frequent agitation into which they are put by the curiosity of strangers, it is scarce to be expected that they should get very fat: whence it may fairly be supposed that in proper situations they would feed well.

'At the first appearance of any person they set off in full gallop, and at the distance of two or three hundred yards make a wheel round, and come boldly up again, tossing their heads in a menacing manner. On a sudden they make a full stop at the distance of 40 or 50 yards, looking wildly at the object of their surprise; but, upon the least motion being made, they all again turn round, and gallop off again with equal speed, but not to the same distance, forming a shorter [narrower] circle, and again returning with a bolder and more threatening aspect than before, they approach much nearer, probably within 30 yards, when they make another stand and again gallop off. This they do several times, shortening their distance and advancing nearer, till they come within a few yards, when most people think it prudent to leave them, not chusing to provoke them farther, as it is probable that in a few turns more they would make an attack.

'The mode of killing them was perhaps the only modern remains of the grandeur of ancient hunting. On notice being given that a

wild bull would be killed upon a certain day, the inhabitants of the neighbourhood came mounted and armed with guns, &c. sometimes to the amount of 100 horse, and 400 or 500 foot, who stood upon walls, or got into trees, while horsemen rode off the bull from the rest of the herd, until he stood at bay, when the horsemen dismounted and shot. At some of these huntings 20 or 30 shots had been fired before he was subdued. On such occasions the bleeding victim grew desperately furious, from the smarting of his wounds, and the shouts of savage joy echoing from every side; but, from the number of accidents which happened, this dangerous mode has been little practised of late years, the park-keeper alone generally shooting them with a rifle gun at one shot.

'When the cows calve they hide their calves for a week or ten days in some sequestered situation, and go to suckle them two or three times a day. If any person come near the calves, they clap their heads close to the ground, and lie like a hare in form, to hide themselves. This is a proof of their native wildness, and is corroborated by the following circumstance that happened to the writer of this narrative, who found a hidden calf two days old, very lean and very weak:—On [his] stroking its head it got up, pawed two or three times like an old bull, bellowed very loud, went back a few steps, and bolted at his legs with all its force: it then began to paw again, bellowed, stepped back, and bolted as before. But, knowing its intentions, and stepping aside, it missed *me*, [its aim,] fell, and was so very weak that it could not rise, though it made several efforts. But it had done enough. The whole herd *were* [was] alarmed, and, coming to its rescue, obliged *me* to retire; for the dams will allow no *person* to touch their calves without attacking *them* with impetuous ferocity.

'When any one happens to be wounded, or grown weak and feeble through age and sickness, the rest of the herd set upon it, and gore it to death.' P. 595.

APPENDIX. — *The charter of Berwick upon Tweed*, granted by James I. in the second year of his reign in England and Ireland, specifies and confirms the immunities and privileges of that ancient borough.

Statistical enquiries were, we believe, first instituted in Russia, in one of the late reigns, for extending the benefits of civilization and equitable laws to the most distant realms of that vast empire; and the important discoveries thence acquired justify the like measure in less extensive sovereignties.

To afford useful information for the procedure of the Agricultural Society, Sir John Sinclair procured reports from the parishes in Scotland concerning the principal objects of that Board over which he presided, and the publication of them in several volumes affords ample materials for the benevolent efforts of the political arithmetician, patriot, statesman, and associations for national improvement.

Though in the foregoing strictures we have detailed the contents in their natural order, and occasionally given extracts from articles alike useful and curious; yet, in so great a diversity of topics, much has been unavoidably left open for the private perusal of readers, on such

such miscellaneous subjects. The author has exemplified activity in research, and judgment in selection; and, upon the whole, we do not scruple to pronounce his performance a work which does justice to its local subject, and, as the first executed in England, a model for future publications of the same nature.

In revising our remarks on the present state of population in Berwick, we discover, and now correct, a defective account, by estimating the amount of lives at 7930, in 1796, from the records of baptisms and funerals. The author adds, 'In that year the houses paying church-rate were 1300; and in 1797, 1500; besides some hundreds of houses inhabited by poor people exempted from that rate. If this information is correct, the population in February, 1799, may be stated at 10,000, within the walls and liberties; and, if the inhabitants in Tweedmouth and Spittal be added, the whole population is nearly 14,000.' P. 266.

The title of the next section, *Diseases*, affords the author a fit opportunity of evincing his professional abilities conformably to the plan prescribed by the Board of Agriculture. The local maladies *there*, and in similar situations, are enumerated; and, tho' specifical remedies are superseded, the general means of preserving health, such as aliment, air, exercise, sleep, clothing, cleanliness, tranquillity of mind, are judiciously recommended and warmly enforced. This section of 59 pages merits the special and uniform attention of all who have access to this elaborate publication.

The Gospel its own Witness: or, The Holy Nature and Divine Harmony of the Christian Religion contrasted with the Immorality and Absurdity of Deism. By Andrew Fuller. 8vo. *boards. Pp.* 361. *Button, &c.* 1799.

'THE writer of the following pages is not induced to offer them to the public eye from an apprehension that the church of Chirst is in danger. Neither the downfal of popery, nor the triumph of infidels, as though they had hereby overturned Christianity, have ever been to him the cause of a moment's uneasiness. If Christianity be of God, as he verily believes it to be, they cannot overthrow it. He must be possessed of very little faith, who can tremble, though in a storm, for the safety of the vessel which contains his Lord and Master. There would be one argument less for the divinity of the Scriptures, if the same powers which gave existence to the Anti-christian dominion had not been employed in taking it away. But though truth has nothing to fear, it does not follow that its friends should be inactive.'—*Preface.*

'INTRODUCTION. The controversies between believers and unbelievers are confined to a narrower ground than those of professed believers with one another. Scripture testimony, any farther than as it bears the character of truth, and approves itself to the conscience, or is produced for the purpose of explaining the nature of genuine Christianity, is here out of the question. *Reason* is the common

ground on which they must meet to decide their contests. On this ground Christian writers have successfully closed with their antagonists: so much so, that of late ages, notwithstanding all their boasts of reason, not one in ten of them can be kept to the fair and honourable use of this weapon; on the contrary, they are driven to substitute dark insinuation, low wit, profane ridicule, and gross abuse. Such were the weapons of Shaftsbury, Tindal, Morgan, Bolingbroke, Voltaire, Hume, and Gibbon; and such are the weapons of the author of the Age of Reason. Among various well-written performances, in answer to their several productions, the reader may see a concise and able refutation of the greater part of them in Leland's "View of the Deistical Writers."

'It is not my design to go over the various topics usually discussed in this controversy, but to select a single one, which I conceive has not been so fully attended to but that it may yet be considered with advantage. The *internal evidence* which Christianity possesses, particularly in respect to its holy nature and divine harmony, will be the subject of the present enquiry.

'Mr. Paine, after the example of many others, endeavours to discredit the Scriptures, by representing the number of hands through which they have passed, and the uncertainty of the historical evidence by which they are supported.—"It is (says he) a matter altogether of uncertainty to us, whether such of the writings as now appear under the names of the Old and New Testament, are in the same state in which those collectors say they found them, or whether they added, altered, or dressed them up."—It is a good work, which many writers have undertaken, to prove the validity of the Christian History, and to shew that we have as good evidence for the truth of the great facts which it relates, as we have for the truth of any ancient events whatever. But if, in addition to this, it can be proved that the Scriptures contain internal characters of divinity, or that they carry in them the evidence of their authenticity, this will at once answer all objections from the supposed uncertainty of their historical evidence....."

'It is true, the scriptures having been conveyed to us through the medium of man, the work must necessarily in some respects have been *humanized*; yet there may be certain marks of divinity upon it to render it evident, to every candid mind, that it is of God.

'We may call the Mosaic account of the creation a tradition, and may be said to know, through this medium, that the heavens and the earth are productions of the divine power. But it is not through this medium only that we know it:—the heavens and the earth carry in them evident marks of their divine original. These works of the Almighty speak for themselves, and in language which none but those who are wilfully deaf can misunderstand. "Their sound is gone forth throughout all the earth, and their words to the end of the world." Were any man to pretend that its being a matter of revelation, and to us merely traditional revelation, that God made the heavens and the earth, and, therefore, that a degree of uncertainty

certainty must attend it,—he would be reminded that the thing itself carried in it its own evidence. Let it be candidly considered, whether the same may not be said of the holy scriptures. They will *admit* of historical defence; but they do not *require* it. It was on this principle that the Gospel was proclaimed in the form of a *testimony*. The primitive preachers were not required by him who sent them to prove their doctrine in the manner that philosophers were wont to establish a proposition; but to declare the counsel of God, and leave it. In delivering their message, they commended themselves to every man's conscience, in the sight of God.'

Part I. The Holy Nature of the Christian Religion contrasted with Deism. Chap. I. Christianity reveals a God, glorious in holiness; but Deism, though it acknowledges a God, yet denies or overlooks his moral character. II. Christianity teaches us to acknowledge God, and to devote ourselves to his service; but Deism, though it confesses one Supreme Being, yet refuses to worship him. III. The Christian standard of morality is enlarged, and free from impurity; but Deism confines our obligations to those duties which respect our own species, and greatly palliates vice with regard to a breach even of them. IV. Christianity furnishes motives to a virtuous life, which Deism either rejects or attempts to undermine. V. The lives of those who reject, will not bear a comparison with theirs who embrace, the Gospel. VI. Christianity has not only produced good effects in those who cordially believe it, but has given to the morals of society a tone, which Deism, so far as it operates, goes to counteract. VII. Christianity is a source of happiness to individuals and to society; but Deism leaves both the one and the other without hope.

Part II. Harmony of the Christian Religion, considered as an evidence of its divinity. Chap. I. The harmony of scripture with historical facts, evinced from the fulfilment of prophecy. II. Harmony of scripture with truth, evinced from its agreement with the dictates of an enlightened conscience, and the result of the closest observation. III. Harmony of scripture with its own professions, argued from the style in which it is written. IV. Consistency of the Christian doctrines, particularly that of salvation through a Mediator, with sober reason. V. Consistency of the scripture doctrine of redemption with the modern opinion of the magnitude of creation. Concluding addresses to Deists, Jews, and Christians.

The topics whence the credibility of the sacred oracles has been inferred, the truth of the doctrines revealed, the purity of the precepts to be obeyed, the method of redeeming and reforming a degenerate world, with the reasonableness of the sanctions with which the Gospel is inforced, together with the imperfections and absurdities of Deism, have often been examined with candour, and the preference decided with judgment, in distinct treatises, as the points under occasional discussion occurred. Here the two schemes are considered, part by part, and special conclusions deduced, equally honourable to the author's abilities, and to the cause he has undertaken to defend.

Scriptural

Scriptural Facts; or, Annotations on the Divinity of the Messiah. By the Rev. A. Brice, Rector of St. James's, Suffolk. Octavo. Boards. Pp. 327. *Rivingtons.* 1799.

WHEN the Messiah was born, a prophet at the time of his presentation in the temple, uttered a remarkable prediction concerning the eventual consequences of his manifestation. "Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against." That prediction was verified in part to the men of that generation, by the conversion of many Jews to the doctrine of the Gospel, and by the obstinate incredulity of that people as a collective body. The Gospel still subsists as a sign; a stone of stumbling, and a rock of offence, to those who being disobedient are unwilling to reform.

In every view the Christian institution has been represented as weak, vulnerable, and meritorious of reprobation. Its records, even on the supposition that they originally wore the stamp of divine authority, it is alleged, are now uncertain, from the traditional mode of transmission to the present age, of ambiguous meaning; from the diversity of readings, from a multiplicity of versions, from contradictory relations in several of its parts, and from the discordant commentaries of expositors. Its doctrines, it is said, are mysterious and unintelligible; its morality too strict for human imperfection; its positive ordinances infringements of natural liberty, useless in themselves, and tending to superstition; its sanctions visionary.

These and the like objections have repeatedly been urged with plausibility, and as often repelled by arguments of much superior force.

In the writings of the prophets, evangelists, and apostles, are recorded multitudes of historical facts confirmed by the reports of collateral history. Prophecies fulfilled concerning national revolutions, at the time, and in the manner long before specified, occur in the annals of the world, annals compiled by men, who had never perused the prophetical oracles; or, if they had, meant nothing less than to connect the events with the predictions.

The writings of Josephus, Suetonius, Tacitus, and Julian, were not introduced with signatures of credibility equal to those which establish the veracity of the four Evangelists. All these records have been transmitted through the same channel of traditional testimony. All have undergone some slight variations from frequent transcription, and other unavoidable accidents. But the inference, that all are materially corrupted, must be unreasonable, because it strikes at the root of all historical faith.

Josephus attested some facts which happened in the apostolical age, particularly the accomplishment of certain events predicted in the Gospels. Suetonius and Tacitus recorded others in connection with the history of the emperors in that period. Julian admitted the existence of such a personage as Jesus Christ, ascribed his mi-

racles to skill in magic, and vainly attempted to frustrate or defeat some of his most evident prophecies, after they had undeniably been fulfilled by documents of infallible certainty.

In the memoirs of the times from Augustus to Julian, canonical and uncanonical, are the more striking outlines of the history of Christ recorded, as a messenger from heaven, often promised, and at last actually sent; and, if the canonical reports be rejected, the uncanonical are much more exceptionable. By the hypothesis, that the New Testament records are fictitious, all the Jewish and Pagan testimonies in their favour can be considered in no other light than as attestations of imposture.

The ingenious author of 'Scriptural Facts,' supposes the truth of the Gospel history, and of those exotic records which establish the certainty of those facts. His intent is not primarily to convince infidels, but to confirm and encourage irresolute and wavering professors in the faith of Christian principles, duties, and prospects. His scheme is to elucidate the measures adopted by heaven, hell, and earth, to promote, or counteract, the purpose of the Almighty for the recovery of mankind to primeval rectitude and blessedness; and he judged the dramatic or epic form preferable to simple narrative.

'The infernal spirit having perceived with malice, terror, and envy, the rapid success of the Messiah, after the resurrection of Lazarus, his fears encreased daily in proportion to the imminent danger which aimed at the total subversion of his authority; at length, in the utmost confusion, and with all possible expedition, he convened the principal ministers of his kingdom upon Mount Hermon. Like a blasted cedar upon Lebanon he stood erect amid his apostate angels, and, in his guilty mind, grief, indignation, and terror, alternately struggled. His expressive looks attention commanded, an awful silence held them mute; not a breath, not a whisper was heard, while the rebellious archangel thus proceeded: "O ye thrones, principalities, and powers, with patience attend, while those events I relate which now demand your serious deliberation,' &c.

Then recounting the more notable interpositions of Omnipotence and Grace, for destroying his kingdom of darkness, from the first threatening in Paradise, "The seed of the woman shall bruise the head of the serpent," to the time of the Saviour's birth at Bethlehem, when the apostate angel beheld with awful respect and rancorous jealousy, the heavenly infant in the embraces of an affectionate mother, he proceeds—

"Oft did I search, but never, till after thirty years expired, find him. At last, standing by the river Jordan, where the multitude were baptized by John, there I beheld him coming out of the water, and heard a voice, &c. Our destruction, said I, is now at hand; the seed of the woman appears at last. Into the lonely wilderness, for prayer and contemplation, he retired. There, like Moses on the cloudy top of Mount Sinai, without any food, forty days he lived. As a wandering shepherd I then approached him; I meant to try his temper, as once I tried the first parents of the human race, and found

found them weak. Beyond the reach of temptation, I found him unshaken as the deep rooted hills before the gentle breeze of the morning.

"From that period as a prophet he appeared, travelling through Galilee and Judea, with unremitting care exhorting repentance, and [promising] remisson of sins, in all their cities and villages, in every synagogue, and in the temple; with the most powerful argument enforcing his doctrine, that the kingdom of heaven was at hand. His instructions are all confirmed by miracles of the most extraordinary kind. Our power is fled, nor dare we presume to torture whom he wills to save. The dark and lonely regions of the dead are within his power. This very morning, in the presence of many, he raised to life Lazarus of Bethany, who five days since expired. Attentive crowds beheld the triumphs of his power. In short, his design is to establish his kingdom upon the ruin of ours. What must *we* expect should *he* prevail? Nothing less than a speedy exile from the earth, and a close confinement in the dark abyss!—I have summoned you upon the most pressing occasion. Never was the safety of our persons, and the interest of the empire, in greater danger; now is the period for our united wisdom to exert itself; rack your inventions; with freedom declare what seems most eligible to be adopted either for the confusion of our enemies, or in our own defence; thoughts are brooding in my mind; but they are not matured: I will therefore postpone the disclosure until ye have delivered your various opinions."

'Belial, the voluptuous; Abaddon, the destroyer; Ammon, the cruel; Mammon, the demon of avarice; successively proposed their overtures; and Satan in reply, said--

"Let Judas be urged to betray his Lord, and all his other disciples be tormented with terrific forms of death, while I endeavour, amidst a combination of miseries, to involve him in the depth of despair"

Nahash, Tilon, and Shamma, distant relations of Lazarus, and firmly attached to the interest of the chief-priests, arrived at Jerusalem from Bethany, and, repairing to the high-priest's palace, Nahash, in a long harangue, informed Caiaphas of the strange reports concerning the revival of Lazarus. The Sanhedrim instantly assembled in the temple. Annas opened the cause, and concluded with a motion setting forth the danger of suffering Jesus to proceed in his ministerial functions. To the court he recommended the examination whether his apprehensions were well founded, and by what means the danger of extirpation by the Roman power might be averted.

With deference we remark, that the author has deviated from the report of the record, John xi. 47—54. where the evangelist represents Caiaphas, and not Annas, as suggesting the expedience of one man dying for the people, to prevent national perdition.

Alexander is next introduced with a virulent and malicious accusation against Jesus as an impostor and rebel. In the conclusion he moved the immediate publication of a decree, commanding every man to declare where Jesus might be found, in order to his apprehension, trial, and punishment.

Who

Who this Alexander was we are left to guess. A person of this name is mentioned among the kindred of Caiaphas, in the court assembled for the trial of the apostles Peter and John. As a member of that consistory his dispositions were certainly hostile to the Christians. Alexander, a Jew, probably the same person, was brought forward to vindicate his countrymen in the uproar at Ephesus, but not permitted to speak. One of that name, a copper-smith, had treated the apostle Paul injuriously, and another had by him been excommunicated for blasphemy. Whether these were four distinct characters, or one and the same personage, Mr. Brice has sufficient authority for introducing a pleader against Jesus, thus distinguished by attachment to a persecuting faction.

'During the foregoing speech, a variety of passions agitated the mind of Nicodemus. He was full of indignation, vexed to hear an innocent and worthy man treated so contemptuously. He adored the conversation and character of Jesus; but was fearful of giving offence to his brethren by speaking too boldly and openly; therefore with prudential care he expressed himself.'

This concise, cool, argumentative defence merits insertion, but our circumscribed limits forbid. Joseph of Arimathea, an honourable counsellor, expatiated next on the personal virtues, doctrines, mighty works of Jesus; and exhibited in detail the unequivocal evidences of his mission, concluding with the solemn warning, "Touch not mine anointed, and do my prophets no harm."

Caiaphas, having listened with malignant pleasure to the virulent declamations of Annas and Alexander, attempted not a reply to the defences so forcibly urged by Nicodemus and Joseph; but, waving the question whether Jesus was a true or false prophet? he called the attention of the consistory to this one point, whether the nation was in danger or not? The case he thought was clear, that either Jesus or the whole nation must perish. On this summary view of the subject he enforced his former overture for a decree to the effect already mentioned. A majority of the senators approved his requisition with their sanction; but Nicodemus and Joseph dissented openly, while others secretly condemned the iniquitous decision.

Thus is the series of facts continued from the Resurrection of Lazarus to the Ascension, the incidents in our Lord's life, from his birth, being recapitulated, with due regard to historical truth, by the several interlocutors, according to their distinct sentiments. On the whole, the author has exhibited the substance of the evangelical history, in a manner fit to command attention and impress the heart.

In this form have some compositions on sacred subjects, the Messiah, for instance, and the Death of Abel, been published on the continent, and, transfused into English prose, continue to instruct serious and amuse lively readers. A large proportion of the Gospel history consists of conversation pieces; and its principal facts might, in our opinion, be much more strikingly illustrated in Mr. Brice's manner, than by the dulness of dialogue, the frigid elegance of narrative, or the formality of logical disquisition.

The author, we take the freedom to suggest, has adhered too strictly to the laws of epic composition. The historical order, in this subject, as more useful, is preferable. The work might have commenced with the Annunciation, the Visit of the Eastern Sages, the Presentation, &c. all which topics would furnish abundance of matter to a fertile invention. Digested into books or chapters, the divisions would intimate proper pauses; and the transitions where alone the author appears, expressed with greater simplicity, would furnish proper contents for the books or chapters.

A Practical Introduction to Spherics and Nautical Astronomy; an Attempt to simplify those useful Sciences: Containing, among other original Matter, the Discovery of a Projection for clearing the Lunar Distances, in order to find the Longitude at Sea; with a new Method of calculating this important Problem. By P. Kelly, Master of Finsbury Square Academy. 8vo. *Johnson.* 1796.

'THE Chinese had a knowledge of the sphere at a very early period, 2400 years before Christ. From them it was transmitted to the Chaldeans, and thence into Egypt and Greece, but was most successfully studied at Alexandria. Here Euclid, the celebrated Geometrician, wrote a treatise on the sphere, intitled, "Of the *Phenomena*," which explained the most interesting parts of ancient astronomy; such as the right and oblique ascension of the heavenly bodies, with the various other phenomena which arise from the apparent diurnal revolution of the *primum mobile*. This work is supposed the first on the subject perfectly geometrical. It served long after as a model for other performances of the kind; and is still extant, but very scarce.

'Hipparchus, who flourished about one century before the Christian æra, is said to have laid the foundation of spheric trigonometry. In succeeding ages it was improved by Ptolemy, Theodosius, and others. Much is ascribed to Geber, a learned Spaniard, who lived in the XVIth century; but the most considerable improvements are those of Lord Napier, both in his proposition of circular parts, and his invention of logarithms.

'Within the present century many learned systems upon this subject have been written, chiefly by Messrs. Robertson, Walker, Emerson, and Simpson; by La Caille and Mauduit in French, and by Cagnoli in Italian. Improvements have been made in the more accurate solutions of certain cases in spheric triangles by Dr. Maskelyne, the present astronomer royal.

'It may seem extraordinary, that, while so many great men have contributed to carry the theory to the highest degree of perfection, none has condescended to simplify the practice, or to write a treatise adapted to the common practice of scholastic instruction; though something of the kind has been so much wanted, that those who taught have mostly been obliged to digest MSS. to teach by.

Part

Part of the present work was originally composed for this use without any view of publication, and the great request, which has prevailed for spherics since *its* application to the longitude, induced the author to enlarge and publish his manuscript.

'A leading object of the present work is to render stereographic projection easy and familiar..... The rules are explained in a plain practical manner, and exemplified by comparing the figures to the corresponding parts of the globe. In the astronomical part, each problem is first solved upon the globe, the position of which is represented or taken off by the projection;—a method which has the most sensible and obvious effect in simplifying the subject, though it is believed it has not hitherto been put into practice. * * *

'In the last section a general view is taken of the longitude, and of the various methods hitherto devised for determining this important problem. The method by lunar observations is explained at some length, in an easy, familiar way, and the principles illustrated by stereographic projections, whence rules are deduced for estimating the correction. This subject has not before been attempted.—The book concludes with a new method of working the lunar observations, which has the peculiar advantage of being performed by sines only with one tangent.——Upon the whole, it has been the author's endeavour to unite correctness with simplicity; to obviate difficulties hitherto unremoved; and to render a useful, but abstruse science more easy and accessible.'

These extracts from the Preface unfold the author's method, and encourage the hope of improvements in the application of practical mathematics to nautical astronomy. The invention of middle terms for facilitating difficult problems, and for the confirmation of useful experiments, is the criterion of original genius. The great antiquity ascribed to the Chinese sphere rests on doubtful authority. See Costard's History of Astronomy, p. 32. and a paper composed by him in the Philosophical Transactions, Vol. XLIV. p. 476. But though that position, as apocryphical, be exploded, it does not affect the truth and utility of Mr. Kelly's principles and conclusions.

This work is divided into two parts, each divided into sections, of which, for the convenience of our mathematical readers, we mention the titles.

PART. 1. SPHERICS. *Sect.* 1. Chief properties of the sphere. 2. Poles of the circles on the sphere. 3. Spheric angles. 4. Spheric triangles. 5. Projections. 6. Stereographic projection. 7. Great circles of the sphere in the projection. 8. Poles of the great circles in the projection. 9. Construction and use of those lines upon Gunter's scale, which are applied in stereographic projection. 10. Use of the scale farther explained by a diagram. 11. Construction and use of those lines, upon the sector, which are applied in the stereographic projection. 12. Thirteen stereographic problems. 13 To project and measure right-angled spheric triangles. 14. To project and measure oblique-angled spheric triangles. 15. Easy method of solving certain cases of spheric

triangles, by the line of chords only, without projecting the triangles. 16. Spheric trigonometry in general, with an explanation, &c. of Lord Napier's proposition of the five circular parts. 17. To turn equations into analogies, and to vary the proportions. 18. Numerical solutions of right-angled spherical triangles. 19. Solution of quadrantal triangles. 20. Numerical solution of oblique spheric triangles, with a perpendicular. 21. To solve oblique spheric triangles, without a perpendicular. 22. Improved solutions of certain cases of spheric triangles.—General remarks on the correction of proportional errors.—Tables of solutions of right and oblique-angled spheric triangles.

We select a paragraph or two from the last article. *Improved Solutions.* 'It may be observed, that the foregoing calculations, though carried to a greater degree of nicety than any yet published, do not all perfectly agree, some varying nearly one third of a second. This small error arises from the fraction of a second being in some part or parts of a triangle, and from the want of tables calculated to a sufficient length to take proportional parts for such small fractions. All spheric triangles are liable to errors of this discription; but, as such can never exceed half a second, they are deemed objects of no consideration, even where the greatest accuracy is required.

'But there is another source of error in spheric solutions, which in some instances is of material consequence, though scarcely adverted to by any writer on the subject. This arises from the size of an arc, and the denomination by which it is solved; that is, whether a large, or a small arc, be brought out a sine or a cosine.'

The terms are clearly explained, and an effectual expedient for rectifying the mistake exemplified.

PART II. Nautical astronomy, being the application of spherics to those astronomical problems which are most useful at sea; such as finding the azimuth, amplitude, time, latitude, longitude, &c.

Sect. 1. General view of astronomy. 2. Definitions of—the principal points of the celestial sphere. 3. The great circles. 4. The less circles. 5. Angles and arcs of circles. 6. Alphabetical explanation of certain astronomical terms not included in points, circles, arcs, or angles of the sphere. Astronomical tables.—7. Projections of the sphere upon the plane. 1. Of the meridian. 2. Horizon. 3. Equator. 4. Ecliptic.—8. Astronomical problems, for finding latitudes, longitudes, right ascensions and declensions of the heavenly bodies; also the time when they rise, set, or are in any certain altitudes, with their amplitudes, azimuths, &c. 9. Various methods of finding latitudes. 10. General remarks on the longitude, with a comparative view of the various methods of determining this important question.

Lunar observations—Of correcting the altitudes of observed objects—From the corrected altitudes of moon, sun, or star, to find the true distance—To project a lunar observatoin stereographically, and thence

thence to estimate the true distance—To solve a lunar observation by a new and simple projection—To find the true lunar distance by a new, concise and universally correct method of calculation.—From the true lunar distance to find the longitude.

This Xth article, on the longitude, is perhaps the most important disquisition in the volume; and on this hinge the author lays the strongest claim for the honour of improvement or discovery. The expedient he recommends is *Lunar Observations*, illustrated by rules and examples. (See page 15.) Far be it from us to depreciate, or controvert, either the propriety of his hypothesis, or the result of his investigations. Experiments, scientifically conducted, can alone determine a point so momentous. To the serious perusal of the learned we recommend that part of the volume from the 184th page, where this subject is discussed; and refer the ultimate decision to the board of longitude.

The mean quantity of a natural or solar tropical year, adopted by Sir I. Newton, Messrs. Tobias Meyer, James Ferguson, and others, is 365d. 5h. 48m. 57s. Mr. Kennedy, it is true, extends the fractional parts to 54h. 49m. the difference being three additional seconds. But Mr. Ferguson has shewn, that in calculating for the times of recent eclipses, though this measure answers with tolerable exactness, yet it will not be successful in operations for those in ancient periods.

Mr. Kelly reduces one annual revolution of the earth round the sun to 365d. 5h. 48m. 48s. (See page 122.) It is regretted that he neither mentions the authority for this reduction, nor explains the use to which it is subservient. The difference amounts to the multilation of 9 seconds in a year, 15 minutes in a century, and 14 ½ hours in 58 centuries:—a deficience which affects the truth of calculation in all the modes hitherto tried.

It is to be considered, that the Julian year exceeds the Gregorian by 11m. 3s. of an hour. This surplus, in 4000 years, accumulates 30 nominal days, which have no root in equinoctial time. Whether the Gregorian deduction, at the rate of three natural days in four centuries exhausts the whole excrescence of the Julian measure is not here required; but we affirm, without hesitation, that Mr. Kelly's measure, in mean time, is shorter than the natural standard.

It is always with reluctance we censure; but when dissent is unavoidable, it is our invariable rule to disapprove with candour and decorum.

Geological

Geological Essays. By Richard Kirwan, Esq. F.R.SS. London & Edin. M.R.I.A. 8vo. *pp.* 502. *Brenner.* 1799.

IT is happily remarked by the author of this elaborate work, that 'Geology is the science that treats of the various relations which the different constituent masses of the globe bear to each other. It at once unfolds and shews how to read the huge and mysterious volume of inanimate nature, of which mineralogy supplies the alphabet.'—Such a science must abound in perpetual sources of gratification for the most indefatigable curiosity; but our curiosity was principally excited with respect to the manner in which the learned Essayist would proceed in his enquiries; and the farther we accompanied him in his investigations, the more one reflection particularly predominated,—that few know how to serve a cause without becoming zealots. Though Mr. Kirwan would subject to an adventurous hypothesis the calm discoveries of science, the motive is highly laudable; for it is the ardent love of christianity which has actuated him to a violation of the established usage of philosophy.

The object of the work is twofold. It is, in the first place, proposed to prove, that the discoveries of natural philosophy are consistent with and illustrative of the Mosaic history of creation; and, secondly, that the genuineness of the scripture account is manifest from the same authorities.

The subordinate purposes of the author are remarkable. He wishes to dispel that obscurity in which the philosophical knowledge of the actual state of the globe has been hitherto involved, that he may reclaim from error and from sin the infidel and the atheist.

With these impressions of his object and sentiments, it must be felt that Mr. Kirwan has undertaken a very delicate and difficult task. But the attempt was not reserved for him. Men of the finest talents, whose attainments and pursuits redound alike to the honour of the age in which they lived and of their country, animated with the spirit of genuine devotion, undertook the work; but, having fancied that they could see, in the possible issue of their labours, rather grounds of triumph for atheism, founded in subtle and specious argument, than the positive and irresistible means of checking her blasphemous progress, they abandoned the enterprize. Theirs was the decision of wisdom. They knew that the infidel and the atheist, if wholly deserted to their own resources, would be consigned to contempt and scorn, and that to go beyond the text to prove the truth of the sacred volume would be to supply them with instruments of warfare. The professor of science should not intrude on the province of the theologian The word of God requires not to be attested by the ingenuity of man, employed, as it must be in the present instance, according to Mr. Kirwan's statement, in the investigation of a subject '*singularly diversified* and *intricately complicated*.'

Mr. Kirwan does not always reason with the closeness of a correct

rect thinker. His manner is frequently confused, and his style seldom graceful. The structure of his periods is heavy, and a verbosity, which seems habitual, renders him tedious to follow throughout his work. He does not in his Essays adhere to a systematic and patient research, but appears chiefly ambitious to distinguish himself as a disputant. Thus, if the two great objects of his tract, as noticed by us, be no where abandoned, he has not at the same time neglected the interests of a third cause—his own controversy with that other world-modeller, Dr. Hutton. The Doctor is treated with no reserve; and, indeed, this appears to have been the case at one time with respect to Mr. Kirwan himself, when replied to by his opponent. It must be confessed that the point at issue is no mean consideration. The naturalist strives to embowel our earth after one fashion, while the Doctor insists upon the right of putting it together on quite opposite principles. But though the prize be great, the rencounter is likely to prove so harmless, that we shall not attempt to mitigate the vehemence of these antagonists.

Nothing really valuable has been added in the Essays to the knowledge previously acquired respecting the state and nature of the earth; and while the author has made no essential discoveries, he swells with the fancied importance of one who has discovered all things. There is, however, one merit which can not be denied to him. He has distributed the chapters with perfect attention to order, and the Essays run with corresponding regularity to the end.

The titles of the chapters are,—Of Primitive Mountains and Compounds—Of Secondary Mountains and Compounds—Of Volcanic Mountains—Of the internal Arrangement in Mountains—Of Metallic Mines—Of the Huttonian Theory of the Earth.

Introductory to the chapter on Primitive Mountains, Mr. Kirwan has dwelt at great length on the primeval state of the globe, or that condition which he considers was its primeval state. Having established, in his own conviction, the credit due to Moses on mere philosophic grounds, abstracted from all theological considerations, he proceeds to shew the existence of a general deluge, by the following geological proofs, which seem to him perfectly conclusive:

'1st, According to Don Ulloa, shells were found on a mountain in Peru, at the height of 14220 feet, 2 Buff. Epoque, 268. Mem. Par. 1771, p. 439, in 8vo. 1 Gentil Voy. 116, in 8vo. Now I have already shewn, in the former Essay, that no mountains higher than 8500 feet were formed since the creation of fish, or, in other words, that fish did not exist until the original ocean had subsided to the height of eight thousand five hundred feet above its present level. Therefore the shells found at more elevated stations were left there by a subsequent inundation. Now an inundation that reached such heights could not be partial, but must have extended over the whole globe.

'2dly, The bones of elephants and of rhinoceri, and even the entire carcase of a rhinoceros, have been found in the lower parts of

Siberia. As these animals could not live in so cold a country, they must have been brought thither by an inundation from warmer and very distant climates, betwixt which and Siberia mountains above nine thousand feet high intervene*. It may be replied that Siberia, as we have already shewn, was not originally as cold as it is at present; which is true, for probably its original heat was the same as that of many islands in the same latitude at this day, but still it was too cold for elephants and rhinoceri, and between the climates which they might have then inhabited, and the places they are now found in, too many mountains intercede to suppose them brought thither by any other means but a *general* inundation. Besides, Siberia must have attained its present temperature *at the time* these animals were transported, else they must have all long ago putrified.

'3dly, Shells known to belong to shores under climates very distant from each other are in sundry places found mixed promiscuously with each other: *one sort* of them, therefore, must have been transported by an inundation; the promiscuous mixture can be accounted for on no other supposition.'

The supposed divulsion of Great Britain from the Continent is thus noticed by our author:

'The entire separation of Great Britain from the Continent must have happened long after the Deluge, and that of Ireland from Great Britain at a still later period; for wolves and bears were anciently found in both, and these must have passed from the Continent into Britain, and from this into Ireland, as their importation cannot be suspected. These events, as I already said, must have been prepared and have commenced by the shock communicated during the rupture and depression of the bed of the Atlantic. The divulsive force that separated Britain from Germany, seems to have been directed from north to south, but gradually weakened in its progress. Hence that island is sharpened to the northwards, but the impression must have been considerably weakened by the opposition of the granitic mountains that form the Shetland and Orkney Isles. The looser structure of the calcareous or argillaceous and arenaceous materials of the more southern parts offered less resistance, was more easily preyed upon, and gave way to, what is now called, the German ocean, while these materials themselves were spread over Westphalia, &c. or formed the subsoil of Flanders, Holland, and the sand banks on its coast. The rupture of the isthmus that joined Calais and Dover was probably effected by an earthquake at a later period, and gradually widened by tides and currents. Ireland was protected by Scotland from the violence of the northern shock, hence its separation from Scotland appears to have been late and gradual. That from England was probably diluvial and effected by a southern shock.'

In Mr. Kirwan's Primitive State of the Globe, and its subsequent catastrophes, there is much of wild conjecture and unsupported assertion, and hypothesis succeeds hypothesis with uncommon rapidity. In other respects he may be read with satisfaction. If

* See Howard, 219, 220.

his

his reflections be not profound, his acquirements are extensive. The young and the superficial will find in the present volume much to instruct and amuse them, and the man of mere science will not be displeased to find annexed to almost every page some revered and pre-eminent name. The division of the work which treats of coal mines contains some curious information, and we shall dismiss this article with an extract from that part. It is the opinion of the author, and possesses singularity.

'My opinion, therefore, is, that coal mines, or strata of coal, as well as the mountains or hills in which they are found, owe their origin to the disintegration and decomposition of primeval mountains, either now totally destroyed, or whose height and bulk, in consequence of such disintegration, are now considerably lessened: and that these rocks, anciently destroyed, contained, most probably, a far larger proportion of carbon and petrol than those of the same denomination now contain, since their disintegration took place at so early a period.'

GLEANINGS IN ENGLAND; *descriptive of the Countenance, Mind, and Character of the Country. By Mr. Pratt. One Volume, 8vo. pp.* 591. *Longman and Rees.* 1799.

MR. PRATT'S "*Gleanings* through Wales, Holland, and Westphalia," have been already given to the public, and have been so favorably received, that the three volumes which contain those sheaves are running through a fourth edition. The volume before us may be considered rather as a continuation of the Gleaner's plan, than as a separate work; for, although it is independent as to matter, the similarity of manner is obvious. We observe in it the same animation of imagery, the same playfulness of description, intermixed with more grave and weighty matters, but so brought in as to invigorate while they relieve each other.

'The author's grand view has been to present a *just* and honorable idea of this important country, as a whole, from—not a mechanical, not a methodical,—but fair and liberal survey of its parts, taken in several journies upon its animated surface, with descriptions from immediate objects, and reflections moral, natural, political, or personal, either in connection with or arising out of them; and the *motive* which suggested this plan, was a most ardent desire to promote domestic peace and union.' A plan and motive worthy a British Gleaner, and one who gathers with a view of distributing happiness.

In pursuance of this plan Mr. Pratt has blended with his pictures of beautiful scenery views of the disposition, humour, character, genius, and virtue of his country; offering *living* illustrations, sometimes drawn from the lowly cot, sometimes from the lofty mansion.

The political sketches which the author has given of the kingdom are not uninteresting: indeed they are such as every Briton must

have drawn in his own mind, and of which therefore the reader will acknowledge the resemblance; and, though it must be confessed that the author has thrown the country into the most favorable light, and tinted it with the richest colouring, there are few who will deny that 'it is precisely in the place where TRUTH will allow PATRIOTISM to view it.'

Among the poetical pieces which adorn this variegated volume, "A SUMMER TRIBUTE TO NATURE," written at Bromley in Kent, and "An ADDRESS TO THE SEA," written at Cromer in Norfolk, are the most pre-eminent; or, to use a term very justly due to them, are of the most extended lustre, being poems of sufficient length and beauty to have stood on their own ground, without the aid of the diversified scenes thrown around them.

On the whole, we do not scruple to say that we think that the country which forms the subject has not for a long time received a more liberal, interesting, and manly tribute from any individual son or daughter who shares its bounties.

There are several inaccuracies which will surely not escape the author's discerning eye in a future edition; and we cannot but think the long account of the institution of the Mail Coaches, thrown into a note page 72, though brought forward in the text by one of the most entertaining parts of the work, might be very much abridged.

This volume is dedicated to the Earl of Moira, whose worth is touched with that delicacy which has been observed in the other personal sketches of *living* characters; among whom the reader will find many of his favorites in the highest ranks of literature and life.

We shall conclude our remarks on these Gleanings with observing, that the countenance, mind, and character of them, not only do honour to the author, but set this "*great little island*" in so honorable a point of view, that he who reads the title-page will scarcely fail, when he shuts the book, to exclaim, in the words of the motto, "I GLORY IN THE NAME OF BRITON!"

THEATRUM POETARUM ANGLICANORUM. *Containing the Names and Characters of all the English Poets, from the Reign of Henry III. to the close of the Reign of Queen Elizabeth. By Edward Phillips, the Nephew of Milton. First published in* 1675, *and now enlarged by Additions to every Article from subsequent Biographers and Critics.* 8vo. *pp.* 422. 8*s*. *Canterbury, Simmons. London, White.* 1800.

BY the most accomplished critic of modern time, it hath been observed, with the feeling of a 'genuine poet,' that the early specimens of a favourite art must ever amuse, in proportion to the pleasure which we receive from its finished productions*.' This observation may account in a great degree for that increasing eager-

* Preface to Warton's History of English Poetry.

ness

ness with which the reliques of our antiquated poesy are now bought up, and may serve to repel the imputation its purchasers incur of tasteless curiosity. The publications of Warton and Farmer, of Steevens and Malone, of Chalmers and Ritson, sufficiently evince that they hoarded not the fragments of our early makers * from motives of idle vanity or literary caprice; and such men therefore deserve to be carefully distinguished from those insipid book-fancyers, who squander guineas to obtain a worthless trifle, merely because it is *rare*. As the poetical remains of bards "once fam'd, now dubious or forgot," are drawn forth by assiduity or accident from the lurking-places of oblivion; we naturally become interested in discovering some traces of their personal history. The classical Warton, with a spirit of generous research, hath continually gratified our laudable curiosity in this particular; and from his productions has the present Editor (a poet † of congenial mind) derived much recondite information. Phillips's *Theatrum Poetarum* hath been regarded by us, as an interesting catalogue of poetic writers, drawn up without care, and most incommodiously arranged ‡. The incorrectness of many articles, even with respect to proper names, and titles of books, is much too observable; while the loose indecision with which praise is scattered, or the quaint vulgarity with which censure is dealt out, are alike disreputable to a nephew and to a pupil of our immortal Milton. Mr. Pinkerton indeed has followed the historian of English poetry in thinking that Phillips compiled his book under the eye of his maternal uncle; and therefore may be supposed to express that great writer's opinion upon many occasions: but these occasions and the criticisms they produced, might, we believe, be readily discriminated; since (to use the simile of a living dramatist) they appear like 'lumps of marl upon a barren moor.'

Mr. Brydges, to whose editorial care we ascribe, with some confidence, this intelligent publication, has judiciously selected the ENGLISH POETS only, and has subjoined his own additions to every article, as Mr. Brand had done to the popular antiquities of Bourne. We could rather have wished that he had incorporated whatever he chose to extract from Phillips into his own work without retaining the text of his predecessor, which is so very inferior in elegance and in accuracy to his own. To reprint the preface *verbatim*, was extremely well-judged; for it discovers more manifest traces of Milton's hand than the book itself, and frequently is wanting in the original copies. A second preface, explanatory of the Editor's design and illustrative of his sentiments, is annexed to the former, and makes a very desirable appendage. The estimate of Dr. Johnson's merits and defects as a critic, is given with an impartiality of judgment in which the admirers of pure poetry will concur, and is highly creditable to the talents and sensibility of the writer.

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* 'A poet says Puttenham, 'is as much as to say *a maker*.'

† Samuel Egerton Brydges, Esq.

‡ Phillips placed his authors in the alphabetical order of their *Christian* names.

'Dr. Johnson, whose Lives of the Poets are extremely valuable, from the knowledge of life they display, from their morality, and from that acuteness of investigation and vigor of expression, which his astonishing powers of intellect threw on every subject in which he engaged, has yet contributed to authorize a degraded taste. For candour ought to confess that a feeling for the higher kinds of poetry was not among his excellencies. Is it possible in those to doubt it who recollect the opinion he has expressed of Milton's Lycidas, and of the Odes of Gray? who remember that he has scarce mentioned the Fables of Dryden, and that he has hardly conferred even a cold extorted praise on the Ode to the Passions by Collins? who must admit, that among the modern poets who have pretensions to excellence in their art, there are but two, except his favourite Pope, to whose merits he has done any tolerable justice? These are Thomson and Young*.

'Dr. Johnson, born no doubt with violent passions, yet with the organs of his senses, through which the fancy is stored, if not imperfect, surely far from acute, had from a very early age most cultivated his powers of ratiocination, till by degrees he grew to esteem lightly every other species of excellence: and carrying these ideas into poetry, he was too much inclined to think that to reason in verse, when the harmony of numbers, and especially if something of the ornament of poetical language, was added to the force of truth, was to attain the highest praise of the art. The pleasure of pure description or sentiment, of what was calculated merely to exercise the imagination or the heart, he seems scarce ever to have felt.

'If Johnson has failed, no wonder that ordinary critics do not even apprehend wherein true genius consists. The first qualification is that extreme sensibility through which images are strongly and originally impressed upon the mind by the objects themselves, and whence all those feelings of admiration and tenderness which they cause, rise spontaneously without being forced by the hot-bed of books or the aid of slow reflection. Whoever has felt the charms of nature, or the passions common to mankind, with such force, and cultivated language with such success, as to be able to arrest and transcribe his own immediate sensations, possesses the powers of a poet.'

The accounts of Winstanley, Jacob, and other minor biographers, who pillaged from Phillips without acknowledgment, are curious and accurate. It appears to us a singular circumstance that so little use was made of Wood's Athenæ Oxonienses in the records of our earlier poets, since many stupid blunders would have been obviated by such a reference, and Jacob might have profited by the

* The slight shown to Ld. Lyttelton's "Monody," is another proof of unpoetic feeling in our great critic; and such may be deemed his treasured sarcasm on Dyer's "Fleece." Dr. Johnson too frequently said a witty thing in preference to a wise one; an infirmity which doth 'most easily beset' a temper unbacnised. Rev.

improved

improved edition. Laborious Anthony, indeed, is not always to be taken upon trust; but he rarely falls into the indolent mistakes of his contemporaries. Much it were to have been wished that our late laureat had turned his attention towards the republication of the Athenæ; since England is not likely to produce any writer, who, from his abilities or candour, from his local knowledge or particular studies, can be so admirably qualified to become the reviser and continuator of Wood. Our opinion of Mr. Warton accords with that of Mr. Brydges, that 'he was a *genuine poet*, in its strictest sense;' and though it may have been the fashion, or though it still should be so, with some cold-blooded critics, to deny that our poetic historian had *genius*; we confess ourselves at a loss, like Mr. B. to guess what meaning those, who deny genius to Warton, can affix to the term. We lament, with all lovers of polite literature, that the fourth volume of his History has never appeared.

Mr. B. will excuse us for hinting that Capell's "Prolusions" were not published in 1740, but in 1760.

At p. lxiii. some error occurs in the mark of reference, since the notes apply more to Puttenham than to Webbe.

Though undiscovered by the diligence of Oldys, a "second impression" of Bodenham's BELVEDERE was actually printed in 1610, but with deductions instead of additions; the first title and prose address to the reader being omitted, in consequence, no doubt, of having been pointedly satirized in a play called "The Return from Parnassus," which was acted about 1602.

Why Cotgrave's English Treasury of Wit and Language should be regarded by Oldys as "a more injudicious performance" than Allot's England's Parnassus, is not very apparent. The design of the two selections was quite distinct: Allot's was *generally* compiled from the poets of his time, and Cotgrave's from the dramatic poets *only*. The latter is digested with more method, and its chief defect appears to arise from omitting the names of authors.

Mrs. Cooper's Muses Library appeared in 1738, and had *three* different titles, the last of which was dated 1741.

Mr. B. has closed his list of dramatic publications somewhat abruptly, or he doubtless would have noticed the most complete modern catalogue of plays, 'Egerton's Theatrical Remembrancer,' 8vo. 1788. A 'Theatrical Dictionary' hath since appeared, 8vo. 1792, abridged from the 'Biographia Dramatica.'

The preceding hints refer wholly to the Editor's Preface, which we do not agree with him in thinking *too long*. We now proceed to examine the work. It includes, as the title announces, the names and characters of our principal poets from the reign of Hen. III. to that of Eliz. and contains about a hundred names more than Phillips recorded during that period of our history. The arrangement also is greatly improved by being made chronological; and industrious research has gathered much curious information from obscure or neglected sources. A *second* volume is to be printed in continuation; and as *this*, in all probability, will soon revisit the press, we willingly contribute such casual assistance toward

the attainment of accuracy as cursory observation may enable us to supply.

P. 4. By some of our profoundest students in poetic lore, the 'Vision of Pierce Plowman' is considered as *anonymous*. Mess. Ritson and Pinkerton agree in thinking there is no reason to believe that Robert Langland was the author; but, on the contrary, a substantial one that he was not. Mr. Tyrwhitt remarked that the author, in the best MSS. was called *William*, without any surname. Chaucer's C. T. Vol. IV.

P. 6. A genuine edition of Barbour's Bruce was edited by Mr. Pinkerton in 1790. 3 vols. 8vo.

P. 8. Chaucer's Troilus and Creseide was decided by his ablest commentator, Mr. Tyrwhitt, to be for the most part a translation of the Filostrato of Boccace.

P. 15. How can Chaucer be said to have *published* most of his poems before 1382, when printing was not introduced till a century afterward?—The oversight is Mr. Warton's.

P. 20. Mr. B. seems not to be aware that some of Occleve's Poems have recently been printed from a MS. in the editor's possession, George Mason, Esq. with a care and labour which they scarcely seem to merit. Browne, the pastoral poet, appears to have possessed a MS. copy of Occleve's pieces, one of which he inserted in 'The Shepherd's Pipe,' 1614.

P. 36. What Mr. Warton entitles 'The Spectacle of Lovers,' Mr. Herbert describes to be 'A lytell contravers Dyalogue betwene Love and Councell.' Hawes also published 'A compendious Story, called the Example of Virtue, &c.' Printed by Wynkynde Worde, 1530. 4to.

P. 40. An allegorical poem by Douglas, called 'King Hart,' was published in Pinkerton's edition of Scottish Poems, 1786.

Another principal performance of Sir David Lindsay's was entitled 'Ane Satyre of the three Estaits in commendation of Virtew and Vituperation of Vice.' Edinb. 1602. 4to.

P. 50. An English translation of Tully's Offices by N. Grimoald, passed through several editions. An Epitaph on N. G. by Barn. Googe, shews that he died before 1563. See Shakspeare, edit. 1793. Vol. II. p. 109.

P. 51. Between the poems of Grimoald and Vallans, two intermediate specimens of blank verse occur in Gascoigne's Steel Glass, 1576, and Aske's Elizabetha Triumphans, 1588.

P. 54. Of the learned Sir Tho. Elyot no entire poetical production, as Mr. B. observes, has descended to posterity: but in Webbe's Discourse of English Poetrie, 1586, eight lines are preserved of an English version from Horace, by 'that famous knight.' Nash says, 'his elegance did sever itself from all equals, amongst others in that age.'

P. 56. The numerous editions of Heywood's Epigrams were printed *before* not *within* the year 1598. A poem of his, entitled 'A Description of a most noble Ladye' [Princess Mary] occurs among the Harleian MSS. and some of his 'witty sayings' among the

the Cotton MSS. in Mus. Brit. Puttenham records an additional jest in his 'Arte of English Poesie,' 1589.

P. 62. In Warton's Hist. III. 170. the initials W. K. and T. C. are, as Mr. B. informs us, undeciphered: but in a subsequent note at p. 418, of the same volume, W. K. is appropriated to William Kethe, 'a Scotch divine, and no unready rhymer.' T. C. was, probably, Thomas Churchyard.

Mr. Warton's biographical account of Norton will be found very different from that of Wood. See Hist. III. p. 355.

P. 63. Arthur Kelton has obtained more than his due share of notice. He makes his appearance again at p. 80.

P. 74. An English epitaph on Phayer, taken from Googe's Poems, was printed by Mr. Steevens in his last edition of Shaksp. II. 99. A Latin one occurs in Sir T. Chaloner's Miscellanea, 1579.

P. 77. The additional lives by Higgins were first printed in an edit. of the 'Mirror for Magistrates,' 1575, which Warton overlooked or misdated 1574: and he omitted to remark that in 1578 twelve new lives were published by Thomas Blener Hasset under the title of 'A second part.' This very considerable, though unnoticed contributor to this series of poetical legends, is mentioned in a history of the writers of Ireland, by Sir James Ware, who says he printed at London 'Directions for the Plantation in Ulster, 1610,' and died about the beginning of the reign of Charles I.

Richard Niccols deserves to be reprobated as an editor for the unwarrantable liberties he took with the earlier copies in his enlarged impression of the Mirror, &c. 1610. He not only discarded some lives, but altered the metre of others, and modernized the whole. His own additions constitute a third part of his book.

P. 78. Hall's 'Court of Vertue' was written by way of antidote to a licentious production entitled 'The Court of Venus,' of which he thus speaks—in a metrical prologue:—

> "A booke also of songes they have,
> And *Venus Court* they doe it name;
> No fylthy mynde a songe can crave,
> But therein he may finde the same:
> And in such songes is all their game."

P. 79. In the Gent. Mag. for 1781, Mr. B. will find a satisfactory explication why the version of the Psalms, attributed to Keeper in Athen. Oxon. was the undoubted performance of Archbishop Parker. A forcible argument, not there insisted on, is that copies of the book were presented to particular persons by Margaret Parker, relict of the Archbishop.

P. 80. William Gray, of whom Mr. B. has found no mention in Tanner or Warton, is thus spoken of by Puttenham;—'One *Gray* did grow into good estimation with the same King Henry, [the 8th] and afterward with the Duke of Sommerset, Protectour, for making certaine merry ballades, whereof one chiefly was, 'The hunte is up.'

Traheron

Traheron is registered among Fuller's Worthies of Cornwall. He was Dean of Chichester, and Library-keeper to K. Edward VI.

P. 81. Mr. Warton's Account, here cited, of the Cotton MS. is inexact. It appears to be the fragment of a collection of original poetry in the hand-writing of Q. Mary's time, or perhaps in that of Elizabeth. Four pieces out of twelve are signed R. E. [Richard Edwards], but only one of these four is addressed to the beauties of the English court. Bp. Tanner in Bibl. Hib. Brit. has given a clue to each of Edward's poems. Two others in the same collection are signatured Norton, the reputed dramatic coadjutor of Lord Buckhurst.

P. 84. Mr. B. remarks, from Warton, that Edward's 'Soul-Knell' was supposed to have been written on his death-bed: Our poetic historian tells us the circumstance is mentioned by Gascoigne in his 'Epistle to the young Gentlemen of England;' but he should have added, that it was mentioned only as a vulgar notion, to which those who gave credit were ridiculed for infantine credulity.

Bishop Tanner was mistaken when he supposed the 2d edition of the 'Paradise of dainty Devises' appeared in 1585. Rare as the book now is, it passed through *seven* editions in the following years: —1576, 1577, 1578, 1580, 1585, 1596, 1600. Ten pieces are assigned to Edwards in the 1st edit. and sixteen in the 2d.

P. 87. The Earl of Oxenford took for his second wife a daughter of Tho. Trentham, Esq. who had been maid of honour to Q. Elizabeth.—See Lyson's Environs, II. 484.

Before 'Cardanus's Comforte,' 1573, a long letter was addressed to the translator, Tho. Bedingfield, and a copy of verses by the Earl of Oxford. A poem by the same noble author occurs in the 'Phœnix Nest,' 1593; another in 'England's Helicon,' 1600; and eight others in the later editions of the 'Paradise of D. D.' A third poetical extract, unobserved by Mr. B. may be traced in 'England's Parnassus,' p. 209.

In Lord Orford's works, vol. I. two poems by the E. of O. were printed from a MS. miscellany. Webbe and Puttenham applaud his attainments in poesy; Meres ranks him with the 'best for comedy.'

P. 89. To Mr. B.'s quere respecting the works of Hunnis, we can reply in the affirmative. The general term in the title is that they were *gathered* by W. H.

P. 90. Francis Kinwelmarsh was an associate of Gascoigne in translating the Jocasta of Euripides, and a contributor to the Paradise of Dainty Devises.

P. 91. The 'Pilgrimage of Princes' was published in 1586 by Lodowick Lloyd, Esq. who styles himself 'one of her Majesties sergeants at armes.' In this work are introduced 'the deaths of certaine noble princes in English verse.' Another performance of Lloyd's was entitled 'The Diall of Daies, &c.' 1590. 4to.

P. 93. Tusser's Husbandry had several subsequent impressions: and in the reprint of 1710, notes and observations were added by Mr. Daniel Hilman, a surveyor, of Epsom, Surry. In Tusser may be traced the pastoral stanza which attained to such celebrity in the amatory ballads of Shenstone.

P. 96.

P. 96. Bp. Tanner's list of Gascoigne's pieces, is very confused, and he is certainly in an error, when he speaks of a collection of his work, in 2 vols. 4to. 1577 and 87. There were only three collected editions of his poems, in 1572, 1575, and 1587. In the British Museum is a letter from Gascoigne to the Lord Treasurer [Burleigh], dated Paris, Sept. 1576. In Bibl. Beauclerc. was 'The Wyll of the Devyll, with his Ten Detestable Commandments, by Geo. Gascoigne.' b. l. no date. Nash, in his 'Pierce Penilesse,' 1592, appears to satirize Gascoigne as 'a Justice *Tam Marti quam Mercurio*, and the greasy son of a clothier.' In the glosse to Spenser's Calender, he is styled 'the very chief of our late rymers.'

P. 100. Tho. Newton has commendatory verses, before Hunnis's Hive of Honey, 1578, and at the end of Haywood's Epigrams, 1587.

P. 107. The barbarous translation of Stanihurst could 'hardly be digested' by Puttenham, and was severely railed at by Nash, for being 'such as no hedgeplowman in a countrie but would have held as the extremity of clownerie.'

P. 109. Fraunce's hexameter version of Virgil's Alexis appeared in his book, called, 'The Lawyer's Logike,' 1588. A *third* part of the 'Ivychurch' was printed in 1592.

P. 111. Golding's entire translation of Ovid's Met. was published in 1567. See Steev. Shaksp. 1793. vol. II. p. 101.

P. 115. In Greene's 'Groatsworth of Wit' Marlow is called the 'famous gracer of tragedians.' A singular paper, containing his atheistical opinions, is inserted in the 'Observations on Warton's Hist.' from an old MS. in the Harleian library.

P. 118. Turberville's 'Songs and Sonnets' were printed in 1567 and 1570. His 'Tragical Tales,' an entirely different work, were translated (as the title expresses) 'in time of his troubles, out of sundrie Italians,' and in *verse*. The book was dedicated to the right worshipful his loving brother, Nich. T. Esq. His three metrical epistles, reprinted in 'Hakeluyt's Voyages,' were subjoined. Verses by him occur before 'Fenton's Tragical Discourses,' 1567, and 'The Book of Falconrie,' 1575. Sir John Harrington mentions the 'Tale of Geneura,' as 'a prettie comical matter, written in English verse, learnedly and with good grace, by M. Geo. Turbervill.' Orland. Fur. 1591. Book V. The same writer has 'An Epitaph, in commendation of G. Turberville, a learned gentleman,' in his first book of Epigrams, 1618.

P. 121. Nash calls Deloney a ballading silk-weaver, who had rhyme enough for all miracles, and wit to make a 'Garland of Goodwill'. Besides the ditties mentioned by Kemp, he speaks of 'Candlemas' or 'John for the King,' 'Repent England, Repent,' 'The Thunderbolt against Swearers,' 'The Strange Judgements of God,' and 'Have with you to Saffron Walden,' 1596.

In Ritson's Ancient Songs, p. 117, Deloney is said to have been committed to the Counter, by the Lord-Mayor, for ridiculing the Queen [Eliz.] and book of orders about the dearth of corn, in one of his ballads. His 'Hempen Tragedie' is noticed in 'Skialethia,' 1598.

P. 123. Mr. Warton has been corrected in the Observations on his History, for calling the 'Clitophon and Leucippe' of Tatius a *poetical* novel; both the original and the translation being in *prose*.

(To be continued.)

Practical Forms; being chiefly designed as an Appendix to the Practice of the Court of King's-Bench in personal Actions. By William Tidd, Esq. 8vo. *Boards*, 9*s*. *Brookes*. 1799.

THE uncertainty of legal proceedings has long been a standing theme for the wit of the gay and sprightly, or the declamation of the grave and satirical. Yet the decisions of the English law are distinct and unequivocal; the boundaries of property are clearly marked out; and the civil and legal duties are accurately defined and strongly enforced. Whence then does this uncertainty arise? From the form and manner of carrying the *dicta* of the law into execution. If a simple abstract question, respecting the law of a particular case, were submitted to several professors, there would be but little, or perhaps no variation in their respective opinions. But the mischief lies in the road through which a man must travel to get at his legal rights; it consists, in other words, in the form and mode of pleading. The action must be suited to the case, the declaration supported by the writ, &c. &c.; and hence has arisen what is usually called *special pleading*, which some have considered as the science of fraud and chicane, calculated to defeat the ends of justice, not to enforce the dictates of the law. To an unprofessional man the forms of pleading must certainly appear one of the most absurd jumbles of nonsense which human ingenuity could well devise. In a dispute about the right of possession to a garden, for instance, when a man sees in the declaration that he is charged with force of arms, with clubs and knives and swords, of entering the same, and forcibly turning out A. B. or C. D. while in fact he had never been near the place, but only claimed it as his right; and that to witness the truth of this statement John Doe and Richard Roe have given their faith his common sense must be puzzled to find the reason of this circuitous procedure. And when, after all, with substantial justice on his side, he is, perhaps, non-suited, and has 40, 50, or 60*l*. to pay for a mistake in some of the technical terms, he is naturally apt to vent his spleen against the whole system of law itself, and make no distinction between its pure and equitable principles and that excrescence-like practice which deforms it. Professors tell us, that the practice may appear absurd in many instances, and may do occasional wrong; yet that such a view of the subject would be too limited, as the forms were instituted to fix with precision and certainty the claims of the parties or their respective defences. They unquestionably were so; and, however absurd any thing of this nature may now seem, it was once founded in reason; but the mischief arises from retaining a thing when the reason of it has ceased.

ceased. Thus we shall go on daily incumbering legal proceedings with additional fiction and form; for, as courts of law will always adopt them for the equitable purpose of accommodating justice to the mutable circumstances of human life, and as forms once adopted are never afterwards relinquished, though the spirit of them be lost, it, results that we must be continually accumulating a mass of useless, or, indeed, of troublesome lumber.

But while so much depends upon the *manner* of doing a thing, and form is so essential, the profession, as well as society at large, are indebted to any one, who, by judicious arrangement, renders those proceedings better understood. In this light Mr. Tidd's book is a most useful work. It is designed as a supplement to his former excellent work on Practice, and his precedents are as correct as legal uncertainty will allow.

A Treatise upon the Law of Legacies. By R. S. Donnison Roper, Esq. 8*vo. Butterworth.* 4*s.* 6*d. bds.* 1799.

TREATISES on particular heads of the law are useful and valuable in proportion as they collect with discrimination, and arrange with perspicuity, that learning upon the subject which was previously scattered through many other books. The chief merit in the execution of a work of this nature consists in a correct deduction of principles from decided cases, and a lucid arrangement of the several parts. The great body of our law is founded upon adjudged cases. What has once been deliberately decided to be law is ever afterwards entitled to that important character; and, where precedent is not exactly applicable, lawyers reason from analogy, and apply the principles deduced from former adjudications to the point in litigation. Hence are our legal doctrines dispersed through that immense collection of books of reports of which the lawyer's library consists.

To collect this scattered learning, as far as it relates to legacies, and bring the whole of it under one point of view, is attempted by the author of this Preatise upon Legacies. We cannot, however, praise the manner in which he has executed the task. He tells us in the Preface, 'that the principal part of the work was composed from notes collected during the author's course of reading as a student;' and it accordingly appears to be more a compilation of loose notes than a regular treatise upon the subject. That *lucid arrangement*, which we have already noticed as a principal excellence of a publication of this kind, is totally wanting; and the author unfortunately sets out where he should have ended,—with the consideration of a *Donatio causâ mortis*, a thing that can hardly be called a legacy. In the first page, he gives a striking proof of inaccuracy of quotation, by citing "Swinburne's Treatise on the Civil Law," instead of "Swinburne's Treatise of Testaments and Last Wills." The last chapter contains four pages concerning the jurisdiction of the courts in legatory matters. It would have been far better to

have commenced the book with that subject, and a sketch of the history and progress of the right of bequeathing; for by common law a man had not the right of bequeathing *all* his personal property. Then the reasons of the jurisdictions of the several courts, and the bounds of their respective powers, the manner in which it happened, and the principles upon which they were founded, would have been clearly understood. It is not necessary for us to point out every instance in which the arrangement might have been more judiciously made; but it is evident, upon no very minute inspection of the work, that it does not afford that information to a professional man which he might be induced to expect. The cases are not sufficiently stated, and the principles are too loosely and too generally drawn. The treatise can be of little more use than as an index of reference to the enquirer after authorities where cases may be found.

Select Eulogies of the Members of the French Academy, with Notes. By the late M. D'Alembert. Translated from the French, with a Preface and additional Notes, by J. Aikin, M. D. 2 vols. 12mo. Cadell and Davies. 1799.

DR. AIKIN, whose various labours have so materially contributed to the improvement of true taste and the advancement of general knowledge, has very judiciously chosen the present eulogies as objects worthy of being transplanted into the body of English literature. They possess a twofold claim to attention. They record the merits and defects of some of the most distinguished characters that ever appeared in France; and they are written by one whose name must be dear to mankind while the love of science and literature shall prevail in the world. It must be a cheering consolation to the admirers of departed genius, that the splendid and useful talents of a Massillon, a Saint Pierre, a Bossuet, a Boileau, and a Flechier, have had for their encomiast a D'Alembert. They could not, when living, have desired a more zealous, yet impartial historian. His eulogies are not the pompous and insipid adulations of a servile academician, but admirable compositions, strictly adhering to the truth, and embellished with excellent criticisms on life and literature. They are the more valuable, as the authenticity of the information which they contain can not be questioned. The well-known perseverance of D'Alembert, in obtaining the most satisfactory documents, his intimate acquaintance with the most eminent men in France, and his official situation as Secretary to the French Academy when he composed the Eulogies, must suppress every doubt upon that head.

The first volume of a History of the Members of the French Academy who died between 1700 and 1771, was published by D'Alembert himself, in 1779; and, after his death, his friend Condorcet, to whom the materials had been confided, published, in 1787, five more volumes, containing many new eulogies, with the notes belonging to the whole. From that collection Dr. Aikin has selected those

those articles which appeared to him most likely to engage the attention of an English reader, as well as to afford that variety of subject which might best display the author's sentiments upon the most interesting topics. He has scrupulously refrained from introducing in his translation a single sentiment, expression, or even epithet, which does not strictly belong to the author; but he has thought it not inconsistent with his duty to omit what D'Alembert, with all his merit as a writer, has occasionally fallen into—prolixity of style and a profusion of words and images, by which the meaning was weakened. He has also, with great propriety, omitted some superfluous reflections which did not tend to the elucidation of the main design, but were rather calculated to derange the order of the discourse and confuse the reader.

A few extracts will enable our readers to form some opinion respecting the merits of the original work, and the manner in which the translation has been executed by Dr. Aikin. In his eulogy on the celebrated preacher Massillon, D'Alembert gives the following sketch of his admirable powers:—

'He excels in that part of oratory which may stand in stead of all the rest,—that eloquence which goes right to the soul, but which agitates without confounding, appals without crushing, penetrates without lacerating it: he goes to the bottom of the heart in search of those hidden folds in which the passions are enwrapt,—those secret sophisms which they so artfully employ to blind and seduce us. To combat and destroy these sophisms, it merely suffices him to develope them; but he does it in a language so affectionate and tender, that he subdues less than he attracts; and, even in displaying before us the picture of our vices, he knows how to attach and please us. His diction, always easy, elegant, and pure, never deviates from that noble simplicity without which there is neither good taste nor genuine eloquence. This simplicity, being joined in Massillon to the softest and most seducing harmony, borrows from it still new graces; and what completes the charm of this enchanting style is, that so many beauties are felt to flow freely from the spring, without expence to their author. Sometimes, even, there escape from him, either in the expressions, the turns, or the sweet melody of his periods, negligences which may be called happy, since they perfectly efface not only the stamp, but even the suspicion, of labour. It was by this inattention to self that Massillon made as many friends as auditors: he knew that the more an orator seems occupied in catching admiration, the less his hearers are disposed to grant it; and that this ambition is the rock fatal to so many preachers, who, entrusted (if I may so express myself) with the interests of God himself, chuse to mix with it the little interests of their vanity.'

A nobler specimen of oratory cannot be easily found than in one of Massillon's Sermons preached before Lewis the 14th during the regency:—

"The liberty, fire, which princes owe to their people, is the liberty of the laws. You recognize, it is true, God alone as above you;

you; but the laws ought to have more authority than yourself. You do not rule over slaves, but over a free and warlike nation, as jealous of its liberty as its fidelity, and whose submission is the more to be relied on, as it is founded on love for its masters. Kings can do what they please with this people, because their affection and fidelity set no bounds to their obedience; but kings should themselves limit their authority, and require from this obedience no more than the laws permit them to demand, otherwise they do not reign over their subjects, but subjugate them. . . . . It is not the sovereign, then, sire, but the law, which ought to reign: you are only its minister and first depositary. . . . . Sovereigns become less potent when they wish to be more so than the laws. They lose by attempting to gain. Every thing which renders authority odious, enervates and lessens it.'

Alluding to the funeral orations of Bossuet, a species of composition in which that churchman surpassed all competition, the author observes:—

'If, in these admirable discourses, the orator's eloquence is not every where equal; if he even sometimes appears to lose himself, he excuses his deviations by the immense height to which he soars. The reader feels that his genius demands unbounded liberty for expanding itself in all its vigour; and that the shackles of severe taste, the details of punctilious correctness, and the dryness of perfect regularity, would only enervate his glowing and rapid eloquence. His bold independence, which seems to spurn every kind of fetters, causes him sometimes to neglect even the dignified style in his expressions; a happy negligence! since it animates and hurries on that vigorous career in which he abandons himself to all the vehemence and energy of his soul. One might suppose that the tongue he uses was created for him alone, that even in speaking the language of savages he would have compelled admiration, and that he only required a single mode, whatever it were, for transferring to the minds of his hearers all the grandeur of his own ideas.'

To the few extracts we have made we shall add another, which is singular and peculiarly entitled to attention, as it is, perhaps, the best definition of the French character that is to be met with in any writer. In the eulogy on Crebillon, the tragic poet, D'Alembert, making a distinction between the father and the son, has the following curious passage:—

'He had a son, of whom death has lately deprived the literary world, and who likewise became celebrated by his writings, but of a kind very different from those of his father. The elder Crebillon painted in the darkest colours the crimes and villainies of men; the younger, in romances full of ingenuity, and dictated by a profound knowledge of all the secret folds of the human heart, has represented, with the most delicate and accurate pencil, the refinements, the shades, and even the graces of our vices; that seductive sprightliness which renders the French what is termed *amiable*, a word which does not signify *worthy of being loved*; that restless activity

activity which makes them feel listlessness even on the bosom of pleasure; that perversion of principle, disguised, and in some measure softened, by the mask of decencies; in fine, that united corruption and frivolity of our manners, in which the excess of depravity is allied with the excess of absurdity.'

Dr. Aikin's Preface, is a short, but well written eulogy on D'Alembert himself; and his notes are justly distinguished for true religion, morality, and sound criticism.

A Treatise on Febrile Diseases, &c. by Alexander Phillips Wilson, M. D. &c.

[CONCLUDED FROM PAGE 54.]

WITH respect to the exercise of the mind and body during the apyrexia, or remission, the author gives a variety of useful and pertinent directions. We perfectly agree with him, that, when intermitting fever induces great weakness, friction is the only kind of exercise which the patient can endure without fatigue, and that it is *always* useful, though the patient could bear somewhat stronger exercise: it is, however, to be regretted, that this excellent kind of passive exercise, which is much used among several Asiatic nations, and of which the Greeks and Romans, in their respective periods of refinement and luxury, were uncommonly fond, is at present almost entirely neglected.

Among the medicines employed during the remission of the fever, Dr. Wilson justly lays great stress on the efficacy of the Peruvian bark: he seems to embrace the opinion of Drs. Millar, Jackson, Lind, Brocklesby, and others, that the bark is not followed by obstructions of the viscera, dropsy, &c. and that these are the consequences of the disease, rather than of the medicine. It is not for us to decide upon so nice a subject, especially when the assertion is supported by such respectable authorities; but we are inclined to doubt whether the bark be always indicated, or proper, when it is often indiscriminately administered to febrile patients, without inquiring into the state of the primæ viæ; a circumstance very little attended to in hospitals, and even frequently overlooked in private practice. Dr. W. indeed remarks, that, "when the patient is old and reduced by low diet, previous disease, or any other cause, it is seldom necessary, in agues unaccompanied byany tendency to local inflammation, to prepare him for the bark in any other way than by a gentle emetic and cathartic, *when the stomach and bowels happen to be loaded.*" But we doubt whether this is a sufficient caution to the inexperienced practitioner, to whom this elementary work seems to be peculiarly addressed; nay, we are confident that many which are called *obstinate* or *protracted* cases originate chiefly from a premature exhibition of the bark, before the inflammatory diathesis has been subdued by a few paroxysms of the fever, and the first passages have been properly cleared by cooling laxatives and diluent clysters.

In

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[CONCLUDED FROM PAGE 54.]

WITH respect to the exercise of the mind and body during the apyrexia, or remission, the author gives a variety of useful and pertinent directions. We perfectly agree with him, that, when intermitting fever induces great weakness, friction is the only kind of exercise which the patient can endure without fatigue, and that it is *always* useful, though the patient could bear somewhat stronger exercise: it is, however, to be regretted, that this excellent kind of passive exercise, which is much used among several Asiatic nations, and of which the Greeks and Romans, in their respective periods of refinement and luxury, were uncommonly fond, is at present almost entirely neglected.

Among the medicines employed during the remission of the fever, Dr. Wilson justly lays great stress on the efficacy of the Peruvian bark: he seems to embrace the opinion of Drs. Millar, Jackson, Lind, Brocklesby, and others, that the bark is not followed by obstructions of the viscera, dropsy, &c. and that these are the consequences of the disease, rather than of the medicine. It is not for us to decide upon so nice a subject, especially when the assertion is supported by such respectable authorities; but we are inclined to doubt whether the bark be always indicated, or proper, when it is often indiscriminately administered to febrile patients, without inquiring into the state of the primæ viæ; a circumstance very little attended to in hospitals, and even frequently overlooked in private practice. Dr. W. indeed remarks, that, "when the patient is old and reduced by low diet, previous disease, or any other cause, it is seldom necessary, in agues unaccompanied byany tendency to local inflammation, to prepare him for the bark in any other way than by a gentle emetic and cathartic, *when the stomach and bowels happen to be loaded.*" But we doubt whether this is a sufficient caution to the inexperienced practitioner, to whom this elementary work seems to be peculiarly addressed; nay, we are confident that many which are called *obstinate* or *protracted* cases originate chiefly from a premature exhibition of the bark, before the inflammatory diathesis has been subdued by a few paroxysms of the fever, and the first passages have been properly cleared by cooling laxatives and diluent clysters.

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In the second book, according to the division of this work, the author treats of *continued fever*, which, in the Introduction, he defined to be 'an idiopathic fever with slight remissions and exacerbations.' The symptoms of continued fever, both of *synocha* and *typhus*, are laid down with discriminating accuracy; though we cannot approve of that fondness for *generalization* which Dr. W. evinces by defining the former to be that species of continued fever in which the excitement is above, and the latter, in which it is below, the healthy degree. We are however amply compensated, for this apparent want of precision in the subsequent sections, where the author treats 'of the crisis of fevers; of the prognostics in continued fever; of the remote and proximate causes of continued fever;' and particularly in his acute and candid examination of the '*Brunonian doctrine.*' On this interesting subject we shall gratify the curiosity of our readers, by giving a few extracts from Dr. Wilson's pointed and pertinent remarks:—

'One of the most striking inconsistencies in the writings of Dr. Brown, is his supposition that every living body at the commencement of its existence receives a certain quantity of excitability, which, if not extinguished by violent stimuli, or by too great an abstraction of stimuli, will last for a certain length of time. The quantity received, he supposes, determines the natural duration of life, it being impossible to protract it after that quantity is exhausted. "We know not," he observes, "what excitability is, or in what manner it is affected by the exciting powers. But, whatever it be, whether a quality or a substance, a certain portion is assigned to every being upon the commencement of its living state. The quantity or energy is different in different animals, and in the same animal at different times. It is partly owing to the uncertain nature of the subject, partly to the poverty of language, and partly to the novelty of this doctrine, that the phrases of the excitability being abundant, increased, accumulated, superfluous, weak, not well enough sustained, not well enough exercised, or deficient in energy, when enough of stimulus has not been employed; tired, fatigued, worn out, languid, exhausted, or consumed, when the stimulus has operated in a violent degree; atother times in vigour, or reduced to one half, when the stimulus has neither been applied in excess or defect; will be employed in different parts of this work.'

'It is almost unnecessary to observe, that the different parts of the foregoing quotation, are perfectley irreconcileable. The confusion which Dr. Brown here attributes to the poverty of language and the novelty of the subject, arises from the most evident contradictions in his hypohesis.

'An inconsistency in the Brunonian doctrines, if possible still more remarkable than this, is the supposition that both the above species of debility may exist in the same body at the same time. In CCXL. he observes, 'As debility, therefore, whether direct or indirect, or both conjoined,' &c. and, after pointing out the doses of medicines suited to his two species of debility, he observes, in DCXCI. 'When the affection is more a mixture of both sorts of debility, these proportions

portions of the doses must be blended together."—If direct debility be that state in which the excitability is morbidly accumulated; and indirect debility, that in which a morbid exhaustion of the excitability has taken place; in what state shall we suppose the system to be when both species of debility are conjoined? For when the excitability and stimuli applied are in due proportion, according to the Brunonian hypothesis, it is in a state of health. Nay, in some places he seems to maintain, that the same agent may at the same time induce both species of debility. In CXXXVII. he observes, "The same thing is to be said of excess in venery, which is partly an indirect, partly a direct, always a great debilitating power."

'Is it possible to suppose that sleep should ever be the consequence of what Dr. Brown calls direct debility, of that state of the system in which every agent produces a greater degree of excitement than in the healthy state? Yet in a variety of passages direct debility is regarded as capable of producing sleep.'—Pp. 473—476.

'Every agent is capable of producing either excitement or debility, without previous excitement, (which may be termed atony,) according to the degree in which it is applied.

'In health, the degree in which any agent produces moderate excitement, and that in which it produces excessive excitement, or atony, are in a certain ratio to each other; and this ratio is such, that the natural agents applied in the usual degree, viz. a certain temperature, a certain quantity of blood, a certain quantity of exercise, &c. always occasion moderate excitement, never excessive excitement or atony.

'In general diseases the laws of excitability are changed. The same degree of temperature, the same quantity of blood, the same quantity of exercise, &c. either stimulate in excess, as in the diseases of excitement, or produce atony, as in those of debility.

'This change in the laws of excitability Dr. Brown overlooks, and constantly supposes them the same in health and disease; so that when he observes: that any agent in a diseased state of the system does not occasion so powerful an effect, or occasions a more powerful effect, than usual he supposes the body to be rendered in the same degree more or less sensible to the action of all other agents; because in health it is found, that, when those parts of the system on which the animal functions depend become more or less sensible to the action of any one agent, they are at the same time rendered more or less sensible to that of every other. The facts here alluded to will be considered at length in the next section.

'It must appear to every one who attentively considers the Brunonian system, that its author, in speaking of diseases, has constantly in view the healthy state of the animal body, and attempts in vain to apply to its morbid states those laws which by fair introduction he has demonstrated regulate the excitability of certain parts of the system in health: for if we confine the application of the Brunonian theory to the organs on which the animal functions depend in a state of health, in which all agents are stimuli, (atony

being always a morbid state,) and suppose the condition of these organs in the morning that of accumulated, and their condition in the evening that of exhausted excitability, we shall find this theory (with a few exceptions relating to the nature of excitability) equally simple and just.'—Pp. 500—502.

From these extracts, the reader will be enabled to judge of the degree of skill and ingenuity with which the author has commented upon the *Brunonian System*, if it be deserving of such a dignified name: we are however of opinion, that he has been somewhat too prolix upon this subject, especially as his work is designed to be a elementary treatise addressed to the student. Under the head, 'Of the Treatment or Cure of continued Fever,' Dr. Wilson considers, 1. the means of stopping the fever at its commencement, by inducing a *crisis*; and, 2. the treatment when we fail to induce a crisis at its commencement: on both points he lays down the practice of the best authors, with regular reference to their works; a method which renders the book of inestimable value to the tyro. Without betraying public confidence, we can recommend this as the best work on the subject, in the English language; while we anxiously expect the second and third volumes, * in which the industrious author proposes to conclude the consideration of idiopathic fevers.

Mordaunt. Sketches of Life, Characters and Manners in various Countries; including the Memoirs of a French Lady of Quality. By the Author of Zeluco and Edward. 3 *vols.* 8*vo.* *Robinsons.* 1800.

THOUGH Dr. Moore has not in this work displayed any uncommon powers, or maintained the reputation to which his Zeluco so deservedly raised him, there is in it much to commend and little to censure. He is, indeed, more solicitous about the superstructure than the ground-work of his ideal building, and Mordaunt is introduced for the purpose of bringing forward, in consequence of his adventures, the sketches of life, characters, and manners, in different parts of Europe. There is scarcely any novelty in the various reflections which occur, but they are generally just, and are marked with a "learned spirit of human dealing." They possess such intrinsic merit, that, although we have been previously gratified with them in a variety of places and forms, their repetition can never disgust. There is, in almost every incident which is introduced, an appearance of the strongest probability, and the respective manners of the various countries are not unfaithfully delineated. Exclusively of what is announced in the title-page, Mordaunt has its historical, political, and humorous departments; but they are not filled with equal happiness. In the historical part, events known to almost every reader are brought forward with all the importance of novelty; in the political part, solidity of argument and the laudable spirit of moderation and impartiality are prevalent; but in the pleasant and sportive attempts of the author, the jest, repartee, or sarcasm, are too often trivial and stale—even where he is most

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* See our last number, p. 49.

successful in this line of writing, in which labour but counteracts its object, the expression is too forced and heavy for the thought, and we are reminded of a mountebank in the gown and wig of a member of the College of Physicians.

Many of the characters, particularly those of Mordaunt, Miss Clifford, Travers, and Lord and Lady Deanport, are drawn with force and discrimination; and the memoirs of a French Lady of Quality are related with affecting simplicity. There is, we think, in the heads announcing the contents of the different letters in each volume, too much of an artificial dexterity, not far removed from the quackery of puffing, that is altogether beneath the dignity of the author. They indicate the contents in one word, or a very laconic sentence, which are formed with such ostentation as to promise the most extraordinary discoveries. Like hungry travellers, who on their arrival at some miserable country inn are taught to expect they may be gratified with every thing, we are delighted with a splendid bill of fare, but are at length forced to content ourselves with a meager repast.

The language is correct without neatness, and forcible without grace; but the morality of the work is unobjectionable. To the profound thinker, or to the general scholar, Mordaunt cannot prove interesting; but to those who are of opinion with the poet,

———"*Vitanda est improba Siren,*
Desidia;"———

who would rather read than be idle, this ample magazine of life, characters, manners, politics, history, love, *virtu*, taste, and classic quotation, will furnish abundant materials of instruction and entertainment.

The New Annual Register; or, General Repository of History, Politics, and Literature, for the Year 1798. *To which is prefixed the History of Knowledge, Learning, and Taste, in Great Britain, during the Reign of King Charles II.* 8vo. *Robinsons.* 1799.

TO arrange in legitimate order materials for the future historian of empires, is certainly no mean task; and the difficulties of the undertaking, subordinate as it may seem, are great and various. It is not merely incumbent on the annalist to select and distribute his matter judiciously; he should, above all other considerations, manifest on every occasion a firm adherence to truth. If it be not strictly among his duties to endeavour to confer on his style the distinction of original composition, he should never forget that nothing literary can please where taste is wanting, and where erudition is not aptly displayed.

The volume opens with what is raised by its title to the rank and importance of 'The History of Knowledge and Taste in Great Britain during the reign of King Charles II.' The principal scope of this

tract is to exhibit to the general reader a view of the rise and early progress of the Royal Society, the commencement of which, contrary to the opinion of its historian, Sprat, is fixed by the writer in the year 1645. At what time the institution arose, it is not of so much moment to ascertain, as to describe, in a faithful and interesting manner, the characters of its founders. Men, who have in their day made a conspicuous figure in every department of science, are endeared to us by a thousand sympathies which it is the felicity of emulating genius to inspire, and the habit of growing knowlege to consecrate. Whatever were the sentiments which they secretly cherished and owned concerning polity, religion, or morals, no change has yet taken place, and possibly no change ever will take place, to weaken that transport of exquisite sentiment which is to be felt on approaching the sanctuary of entombed genius. If we unfold the roll in which their merits are recorded, we shall find that a *Newton*, a *Wren*, a *Wilkins*, a *Clarke*, a *Boyle*, a *Digby*, even *Hobbes* himself, display an irresistible title to immortality. If they have rejected ornament, it has been the pride of taste and learning since their time to decorate their productions with whatever is most splendid in thought and diction. The biographer, whose sketch of characters so truly great is now offered to the public, seems to have been unconscious of the important task which he undertook. He has indeed told us *this* is Newton, *that* is Boyle; and it has not escaped him, that, wherever those names occur, all enlightened and generous minds well pause to do homage to science and to virtue; but in giving an account of the founders and promoters of knowledge, he does not appear to have been inspired, either with respect to his conceptions or his language, with an ardent love for its dignity and the veneration in which it should be held.

Every learned reader knows in what distracted times, and under what blighting circumstances, the founders of the Royal Society entered upon their illustrious career; and, as the memoir immediately under consideration adds no new fact to the particulars related by Sprat, we extract from it only the more abridged account of the formation and incorporation of that institution.

'In a private conversation, on the 28th of November, 1660, between Lord Brouncker, Mr. Boyle, Mr. Bruce, Sir Robert Moray, Sir Paul Neile, Dr. Wilkins, Dr. Goddard, Dr. Petty, Mr. Balle, Mr. Wren, and Mr. Hill, the first idea was suggested of forming a regular college for the promotion of physico-mathematical and experimental science. As a preliminary to such a measure, a set of regulations were drawn up, simple and plain, adapted to the character of the men, and the frugal manners of the age. The meetings were to be continued weekly, *at three o'clock in the afternoon*, during term time, in Mr. Rooke's chamber at Gresham-college; and, in the vacation, at Mr. Balle's in the Temple. An admission-fine of *ten shillings* was levied on each of the members, who also engaged to contribute, at the rate of *one shilling* a week, whether present or absent, towards the expences of the institution. A list of additional members was, at the same time, given in, among whom we find the names of Sir Kenelme Digby, Mr. Evelyn, celebrated for his attention

attention to the practical and philosophical part of botany, and Cowley the poet, who had been created a doctor of physic at Oxford in the year 1657.'

But tho' the period was eventful and inauspicious, when those celebrated men first commenced their meetings, the dawn of the society thus formed was most splendid. Even at so early a period as the 5th of December, 1660, the royal approbation was signified. From that moment their proceedings assumed a decisive and interesting character. The experiments on pendulums by Dr. (afterwards Sir Christopher) Wren; those farther improvements of shipping made under the direction of Dr. Petty, Dr. Goddard, Dr. Wilkins, and Dr. Wren; and one on the recoiling of guns, by Lord Brouncker; were not merely curious, but in the highest degree important. The same nobleman, in conjunction with Mr. Boyle, drew up and sent to Teneriffe a series of queries suggesting experiments for measuring the height and analysing the atmosphere and climate of the Peak. A course of studies more noble was never pursued by men more highly gifted. Their indefatigable exertions did not escape the observation of their royal patron; and accordingly we find his majesty, about the period to which we allude, sending two loadstones to be examined by the Society. In the round of their labours chemistry was not neglected. In this branch the experiments by Dr. Goddard on coloured fluids, produced by him from fluids nearly or altogether colourless, are remakable. The observations on the anatomy of trees by Mr. Evelyn, and a discourse of Sir Kenelme Digby on the vegetation of plants, encrease the value of their useful enquiries. Thus far we have thought it not inconsistent with our duty to pay the tribute of our homage to characters as exalted in their day for piety and virtue, as they will be eminent in all times for genius and learning.

The incorporation of the Royal Society is thus mentioned by the writer of the History of Knowledge:—

'The act of incorporation passed the great seal on the 15th of July, 1662.—The only alteration of importance in the regulations of the Society was, that the elections were made annual: William Lord Viscount Brouncker was appointed the first president; Sir Robert Moray, Mr. Boyle, Mr. (afterwards Lord) Brereton, Sir Kenelme Digby, Sir Paul Neile, Mr. H. Slingesby, Sir William Petty, Dr. Wallis, Dr. Clarke, Dr. Wilkins, Dr. Ent, Mr. Aerskine, Dr. Goddard, Dr. Christopher Wren, Mr. Balle, Mr. Matthew Wren, Mr. Evelyn, Mr Henshaw, Mr. Dudley Palmer, Mr. Oldenburg, were nominated of the council; and of these Mr. Balle was appointed treasurer, and Dr. Wilkins and Mr. Oldenburg the first secretaries.'

Turning our attention to the historical and political department of the register, we can not, consistently with our duty as Reviewers, compliment the annalist in very warm terms on the manner in which he has executed this part of the work. Those, who can recollect what they have read in the public prints of the day, will discover no event, no incident, which might not have engaged their attention then under an aspect as striking as it now exhibits in these pages. In the order of events, the memorable secession of what has been called "Opposition" from the House of Commons was

was first to be recorded. But though that secession was an open, unblushing dereliction of duty; though men claiming distinction as patriots had, by that desertion from the post of honour and of trust, basely abandoned their country in a moment of real danger, when an unprincipled and devastating enemy menaced us with invasion; though that was a secession which, accurately understood in its causes, was, more than any other event, to unfold the true character, and define the real views, of a part of the Commons of Great Britain; yet it is by the annalist passed over without comment. The same spirit of *mildness* is prevalent throughout. The speech delivered from the throne had given to the opening of the session of 1797 a peculiar degree of importance. Never did the nation look forward with more eagerness to any crisis than to that of the issue of the negotiations for peace attempted with the government of France by our ambassador at Lisle. It was to be seen, whether Great Britain, powerful and brave, loyal and free, would crouch to the lictors of an insolent republic, great indeed from her conquests, but far greater from her crimes; or whether, as best was suited to our national independence and domestic happiness, we were to spurn the imperious dictates of the enemy, and give to civilized Europe the renewed pledge of our friendship and support. Was not this a theme in every respect calculated to arouse the ardour of a writer? But the annalist contents himself with naming the crisis, and leaves it incumbered with ill-digested sketches of the debates which took place on the occasion in parliament.

In the beginning of the seventh chapter we are invited by the writer to accompany him in an enquiry concerning the origin and consequences of the late rebellion in Ireland. This would have been an instructive, as it is an interesting investigation, if made in concert with a correct and profound thinking; but we are unfortunately presented with a monotonous summary of Irish history, from the invasion of that country by Henry II. in the 12th century, to the summer of 1798. A fatiguing languor also pervades the detail given of the proceedings of the United Irishmen. The expiring struggle of anarchy, and the loss of lives occasioned by the rebellion, are thus succinctly noticed:—

'The last of their chieftains, who surrendered to government, was Holt, a man of mean origin, but of great spirit and enterprise. In the mountainous parts of Wicklow he maintained, notwithstanding the failure of his confederates, a desultory warfare till after the defeat of the French under Humbert. It is believed that he at last made terms with government; but the utmost he could obtain was to save his life by relinquishing his native soil for ever.

'By a calculation, which appears to be tolerably correct, upwards of 30,000 persons are supposed to have lost their lives in this deplorable contest, independent of those who were wounded, and of those who were transported or sent on board the fleet.'

To the question of incorporative union the annalist is inimical; but his observations are superficial, and he concludes with a reflection which appears to be a contradiction not only in terms, but false in its spirit and application. His words are—'We have had enough of innovation; and, however salutary the plan, we are persuaded, that, in the present temper and condition of the Irish people, "this is not," to use the language of the British minister on another occasion, "this is not the time for reform."

In the subsequent chapters, from the interference of the Pope in the war of Italy, and through all the varied scenes of French aggression, French injustice, and French perfidy, to the glorious battle of the Nile, and the proceedings of the French Directory at the close of the year 1798, the writer will be read with more satisfaction both with respect to matter and style. This part of the volume concludes with a declaration of the political sentiments of the annalist, followed by some judicious and well-written remarks on the state of the war at that period.

The remainder of the Register consists of common-place details, public papers, extracts in prose and verse from living British authors, and a review of domestic and foreign literature for the year 1798, which is conducted with candour and discrimination.

Memoirs of Hyppolite Clairon, the celebrated French Actress; with Reflections upon the Dramatic Art. Written by herself. Translated from the French. 2 *vols.* 12*mo.* 8*s.* *Robinsons.* 1800.

WE were induced to believe, from the title of this work, that we should find both instruction and entertainment in it; and we have not been altogether disappointed. The distinguished merits of Mademoiselle Clairon as an actress, the natural and improved powers of mind which she has been allowed to possess by men of great literary attainments, and her intimate acquaintance with the manners and characters of those who held a principal rank in the first circles of fashionable life, combined to qualify her for the task of writing reflections on the dramatic art, that might prove useful to those of her own profession in every country; and of supplying anecdotes with respect to the state of refined society, that might, to the attentive observer of living manners, furnish curious and interesting materials for minute observation. She has, however, succeeded more effectually in the remarks which she has made on the dramatic art, than in her knowledge and discrimination of the principal characters of that society which she was accustomed to frequent. Mademoiselle Clairon declares she *was born for love and tenderness*; but she forgot to add that she was haughty, irritable, and passionate. The Memoirs contain but few anecdotes of her life, and these few, though not destitute of interest, are without regularity or connection. Some of them are certainly distinguished for exquisite feeling and delicacy of sentiment, which it is natural for the lively recollection of past scenes of love and tenderness to produce.

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The book commences in a manner truly theatrical. As the attention of the audience is sometimes arrested, at the opening of a tragedy or a spectacle, with something uncommonly striking, so is the attention of the reader interested by the relation of an event astonishing in all its details. We have, indeed, the positive testimony of Madame Clairon in support of it, and she cites facts, and refers to the evidence of many persons, in favour of her statements; but those persons, however credible, are now no more, She may say with the poet, that " stones have been known to speak;" but we still must treat her story as a perfect *jeu de theatre*. The recital of the strange events to which we allude is contained in a letter stated to have been written many years since, and occupying the first thirty-two pages of the publication.

In the year 1743, Madame Clairon had, in consequence of her success at the Opera and the French Theatre, and by the attraction of her personal charms, procured a considerable number of admirers, among whom was M. de S. about thirty years of age, with a handsome person and a cultivated understanding. He had made a deep impression on her affection; but discovering, with the sincerity of a man who at once loved and esteemed her, that he was the son of a *merchant*, and wished only that they should live *for each other*, her pride and fickleness were offended, and she rejected his suit. This rejection severely affected the health of her lover, and he died, threatening to haunt her during her life. She was, since his death, accordingly pursued by shrill and plaintive cries, which every one heard; by the firing of guns, the report and flashes of which were distinctly heard and seen by others; by noises like the clapping of hands; and by aërial music.

In Madame Clairon's Reflections on the Dramatic Art there are many judicious observations that may prove useful to the performers of the English stage; but there is also much prejudice in favour of the old school, and a confusion in the arrangement of her instructions that leads to embarassment, We recommend to the serious perusal of the actresses of the present day, and of many ladies of fashion, her remarks on the use of white paint:—

' The use of white paint is now almost general upon the stage. This borrowed charm, of which no one is the dupe, and which all agree in condemning, spoils and discolours the complexion, weakens and dims the eye-sight, absorbs the whole countenance, conceals the expressive motion of the muscles, and produces a kind of contradiction between what we hear and what we see.

' I had rather we should have recourse to the custom of using masks, like those of the ancients. There would be at least this advantage, that the time thrown away in painting the face might be employed in improving the delivery.

' Is it possible that an actress, whose countenance is enamelled with paint, and, consequently, incapable of any motion, can give expression to the passions of rage, terror, despair, love, or anger?'

Madame Clairon's zeal for the profession, and the attempts which she makes to rescue it from the degradation attached to it by frivolous and

and illiberal minds reflect great honour on her feelings and judgment. Yet she has, in wishing to invest actors with certain rights and privileges, gone too far. To insist upon their claim to the undisturbed enjoyment of equal immunities with their fellow-subjects, is what should not be denied to them in any country, however vain and superficial; but to constitute a tribunal, solely composed of actors, for the purpose of deciding on the merits of dramatic authors, and pronouncing their opinion on the creative powers of genius, would be to confer on them an exclusive privilege to which they cannot produce any exclusive claims. Such a system would go to the establishment of despotic authority over all writers for the stage, and to a limitation of the public opinion, which is the only true criterion of an author's talents and success. Yet she gravely proposes the institution of a tribunal of that nature:—

'Without regard to ancient custom, the privilege of sex or situation, or the protection of power, which allow the most ignorant to have a voice as preponderating as the most enlightened, I would advise that a council of ten or twelve actors should be appointed, whose taste, judgment, and experience, should be universally known and admitted,—to whom I would have the power devolve of determining the merits or demerits of every theatrical work. The production of every author should be read in their presence; and they should have the power of giving their advice, making such corrections as they might think proper, or give their reasons for rejecting it altogether.'

The second volume contains some detached pieces that abound in excellent and edifying sentiment. The letter to the Count de Val manifests an extraordinary degree of disinterestedness and friendship; the character of the Maréchal de Richlieu is drawn with considerable effect; the transactions between her and the Margrave and Margravine of Anspach furnish many *traits* of a noble and independent mind; and the advice to her young friends may be read with advantage by the most virtuous female.

There is a striking inequality in various parts of the translation, which appears to have been executed by different hands.

A Statement of the Differences subsisting between the Proprietors and Performers of the Theatre Royal, Covent Garden. Given in the Correspondence which has passed between them. By John Johnstone, Joseph G. Holman, Alexander Pope, Charles Incledon, Joseph S. Munden, John Fawcett, Thomas Knight, Henry E. Johnston. 8vo. 69 *pages.* 1*s.* 6*d. Miller.* 1800.

IF it cannot be denied, that the establishment of a well-regulated theatre is a subject of national concern; if a very considerable and enlightened part of the community be delighted and frequently instructed by such an institution, without which the talents of the dramatic writer, the imitator of human manners, and the abstract and brief chronicler of the times, would be sensibly impaired or

altogether lost, without which, perhaps,—the most remote and distinct classes of society would be at a loss to form a just opinion of each other; it is certainly the duty of the public to protect the performers from oppression and extortion, while they are also called upon to shield the proprietors from the attacks of professional folly and insolence, or unwarrantable encroachments on legal power. Under this impression we must observe, that the present publication is peculiarly entitled to the attentive perusal of the patrons of the stage, to the mature consideration of the nobleman who presides over that department, and to the notice of every individual, whose views being directed to the happiness of all, must wish to see justice duly administered, and the claims of the members of an entertaining and rational establishment adjusted according to the rule of right.

The Statement of the differences subsisting between the proprietors and the performers is one of the most intelligent and best arranged memorials ever submitted to the public with respect to theatrical affairs. It appears that the performers have been induced to publish the statement from two principal considerations. 1st, Finding their hopes of an amicable and private adjustment disappointed, and knowing that the dispute would eventually become a subject of notoriety and general discussion, they conceived themselves justified in offering to the public the whole proceedings, equally furnishing the arguments of the proprietors with their own. 2dly, A report being strongly accredited, that their conduct had been disapproved *in a quarter where decision must follow opinion*, and knowing that no statement of the merits of their case had approached the *great tribunal* to which they allude, they thought themselves perfectly warranted in striving to counteract the impression which sentiments supposed to proceed from such a source must naturally excite. Another strong motive for their adoption of the present measure arose from their positive knowledge that extracts from letters, written on the part of the proprietors, and sent to them officially in the course of the transaction, had been handed about, and were in the possession of persons totally unconnected with the business in question. It is therefore evident that the causes which induced the performers to adopt the present measure were of a cogent nature; and it is very justly remarked by them,—

'Thus liable to be judged from partial representation, it behoves us, by a fair and full statement of every particular, to endeavour to eradicate impressions unfavourably received, and to submit our cause to the opinion of that Public on whose approbation depends our very existence.'

The first cause of alarm was given in the following letter, sent by the treasurer of the theatre to the performers individually:—

'SIR,

'I AM directed, by the Proprietors of Covent-Garden Theatre, to give you notice, That, in future, the charge for a Benefit will be £160, besides the usual charge of Supernumeraries; and that no more than three weeks notice will be given of the appointment of any Benefit.

'Your humble Servant,

'Treasury, Covent-Garden Theatre, 'RICHARD HUGHES.'
July 26, 1799.'

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The performers finding, on the commencement of the season, in addition to this intimation, the use of their orders restrained in an unusual manner, and a number of new restrictions introduced, met in November, and a committee of four of the eight who thus assembled having waited on Mr. Harris with the grounds of remonstrance, he was furnished by his own desire with the following memorandums:—

'*A Copy of the Memorandums delivered to Mr. Harris on the 21st of November*, 1799.

'SUCH arrangement to take place respecting Orders, as shall prevent all future difference of sentiment between Proprietors and Performers.

'The proposed additional charge of Twenty Pounds, on Benefit nights, we consider unreasonable.

'As also the excessive fine of Thirty Pounds, instead of Five, for the refusal of a Character.'

To these memorandums Mr. Harris answered—

'GENTLEMEN,

'IN pursuance of my promise, I acquaint you with the sentimens of the Proprietors on your Memorandums.

'Respecting Orders, they say, that Orders have ever been held (and ever must be) as a gratuitous indulgence on the part of the Theatre:—that the Proprietors are heartily disposed to make that indulgence as accommodating as may be to the Performers, and have no intention of curtailing that indulgence; on the contrary, they mean that Orders shall be allowed to be current at least as frequently as has been the practice heretofore; and that due notice shall be stuck up in the Green-Room, at twelve o'clock, on every day on which Orders are to be allowed. As to the charge on Benefit nights, the Proprietors say, that such charge has ever been regulated by the actual expenditure of the Theatre on each night of performance; that the Treasurer of the Theatre is ready to make declaration, that the present charge is much under the nightly expence; that the enlargement of the Theatre, and the advancement of the price, are much more than an equivalent to the Performer, for the unavoidable increased charge; that the charge at Drury-Lane Theatre is Forty Pounds per night more than the present charge at Covent-Garden; that due notice was given to the whole Company, two months previous to the opening of the season, of the present established advance; and that, therefore, no reasonable ground of complaint appears to the Proprietors thereon.

'As to the fine for refusing a Character, the Proprietors say, that the same was established at the end of the season previous to the last, without a murmur; that many of you allowed the necessity of it; that the happy effect of it has been notorious, for that not a single fine has been imposed since the present sum was established, on any one individual in the Company.

'And now, Gentlemen. I must beg leave to declare to you, that, as a *Committee* or a *Deputation*, I will henceforward know nothing of you; that every Performer is bound only by his own specific agreement, as to the above Memorandums, and all other clauses and conditions, and has no pretence of interfering for the rest; that I trust it is needless for me to say I have been, and ever will be, ready to listen to the complaint, and to redress the wrong, of every individual; and that I remain happy in the conviction that every one of you (disjunctively) knows me to be

'His assured Friend and Servant,

'Theatre, Nov. 30, 1799. 'T. HARRIS.'

Several communications next passedbetween the performers and the proprietors; but, the correspondence with Mr. Hughes the treasurer leads immediately to the great objects under consideration, and contains all the arguments advanced on both sides, we shall confine ourselves to that part of the statement:—

'*Messrs. Holman, Pope, Johnstone, and Munden.*

'GENTLEMEN,

'ACCORDING to your request on Monday last, I have, by the direction of Mr. Harris, made an accurate calculation of the nightly expences of the Theatre, and find that it exceeds very considerably the sum of One Hundred and Sixty Pounds per night.

'Treasury, Covent Garden Theatre, Dec. 19, 1799.' 'I am your humble Servant, 'RICHARD HUGHES.'

'*To Richard Hughes, Esq. Treasurer.*

'SIR,

'MR. HARRIS's having referred us to you in your official capacity, we presumed it was for the purpose of receiving not only the amount of the nightly expences, but their specification. We shall esteem ourselves obliged to you for the particulars as soon as may suit your convenience, as the difference of sentiment which exists on this point must of course be finally adjusted by the charges being proved to have their foundation in justice.

'We are, Sir, your humble servants,

&c. &c. &c.

'*To Messrs. John Johnstone, Joseph George Holman, Alexander Pope, Charles Incledon, Jos. S. Munden, John Fawcett, Thomas Knight, and Henry Erskine Johnston.*

'GENTLEMEN,

'THE Proprietors are of opinion, that the request contained in yours of the 24th inst. is, for obvious reasons, totally unreasonable; and, as you have thought proper to refer to me, I hope the following corroboration of Mr. Harris's Letter of 30th November, in addition to my Note of the 19th inst. will give you full satisfaction on the subjects therein stated.

'The Proprietors say, "That the enlargement of the Theatre, and the advancement of the pieces, is much more than an equivalent for the unavoidable increased charge of the Benefits."

'To prove this, I have only to remind you of the receipts of your own Benefits in the last season.

	Benefit Receipt.			*Salary.*			*Clear Receipt of the Season.*		
	£.	s.	d.	£.	s.	d.	£.	s.	d.
Mr. Incledon	619	1	0	413	6	8	888	14	2
Mr. Holman	550	2	0	380	0	0	517	14	2
Mr. Pope	335	19	6	380	0	0	965	0	4
Mrs. Pope	391	0	6	254	13	4			
Mr. Munden	630	12	6	380	0	0	868	6	0
Mr. Fawcett	532	6	6	380	0	0	761	2	6
Mr. H. Johnston	334	3	6	380	0	0	817	2	0
Mrs. H. Johnston	401	15	0	—	—	—			
Mr. J. Johnstone	478	0	0	318	6	8	650	17	2
Mr. Knight	392	3	0	318	6	8	566	16	2
	4465	3	6	3205	13	4	6095	12	4

'It is well known that the receipt on a Benefit is in proportion to the public estimation, or the extent of the circle of connection each Actor may possess; and if any Performer should be deficient in either or both of these circumstances, it is assuredly unjust that the Proprietors should be at a *certain* nightly loss of a *large* sum, merely to give a Performer, without popularity and without extensive connection, a *chance* of obtaining, at best, a very *small* one.

'As to the fine for refusing a Character, I have heard, and believe, that much disgust has been given to Authors, and much injury has been sustained by the Property, by the rejection of Characters:—notwithstanding which, Mr. Harris is perfectly correct in saying, he has never, at any time, directed a single fine to be levied on either of the complaining parties; and, as I believe, not more than four or five during the fourteen years I have been in the Treasury.

'The Proprietors say, That "Orders have ever been held as a gratuitous indulgence. I have never heard of any kind of pretence or claim to a right of Order

Orders; on the contrary, they have never been allowed on any night, without special leave of the Manager; and when Orders have been sent without such permission, they have been either stopped at the doors, or the amount of them deducted out of the salary of the Performer so offending against the established usage of the Theatre.

'And now, Gentlemen, as a friend not only to my Employer but to the Theatre in general, give me leave most earnestly to entreat you to put an end to the present cabal in the Theatre, and to give over vainly endeavouring, by threats and other means, to prevail on respectable Actors to join in a combination which may probably end in very serious consequences; the simple question being no more than—Whether the Theatre shall be governed and controlled by Eight Performers, each of them receiving, in one season, as above stated, on an average, 760l. per annum, exclusive of his summer emolument, sick or well, act or not act, without risk of any sort?—or, Whether the management, with all its detailed regulations, should remain with the proprietors, who, with the risk of an enormous capital, loaded with every sort of incumbrance, receive a profit very precarious, and depending altogether on conduct, good fortune, and the favour of the Public?

'I remain, Gentlemen,

'Your humble servant,

'Treasury, Cov. Gard. Theatre, Dec. 25. 1799.' 'RICHARD HUGHES, *'Treasurer, Covent Garden Theatre.'*

It is necessary to observe that a second negotiation was opened by Mr. Lewis in January, which failed, as no redress was proposed. The affidavit of the treasurer was, however, proposed to be given in testimony that the nightly expences of the theatre amounted to the sum of 160l. We now proceed to notice the answer returned by the performers to the official letter of the treasurer, in which the grounds of their conduct, with respect to every point in dispute, are clearly stated, and satisfactorily proved.

They begin with refuting the assertion that their demand for a specification of the benefit expences is, for *obvious reasons, totally unreasonable.*

'We declare that no such reasons are obvious to us. When a question in debate is, "Whether the proposed charge on Benefit Nights be equitable or not?" we know no other proof of which the question will admit, but what will arise from a fair statement of the particulars which constitute that charge.

'It is most extraordinary that the proprietors, who assert the charge to be just, should withhold the only proof that can be given of its justice, and that they should express their wishes for our satisfaction on this point, and yet to us conceal from us what, if it manifest the equity of their demands, must convey immediate conviction of the futility of our objections.

'It is no idle curiosity that actuates our inquiry—it is a question in which our interest is most materially concerned; and we are at a loss to conceive how that can be construed an unreasonable request, which simply purports, that, on a night devoted to the exclusive emolument of the Actor, he should be informed in what manner the expences incurred by him on that night are substantiated, more particularly, when he finds his charges augmented without any apparent cause.

'The inquiry is clearly nowise repugnant to reason and justice; and that precedent has not sanctioned a mystery in Theatrical Accounts, is obvious from the nature of the early agreements made between Proprietors and Actors. The first contract entered into with Performers, under the Patent now held by the Directors of Covent-Garden Theatre, assigned a large portion of the nightly receipts to the Actors; consequently, the books of the Treasury were, originally, as open to them as to the Patentee.'

That the increased charge is on the face of it unwarrantable, appears evident from the simple consideration, that to justify the charge

the

yearly expences of the theatre should amount to 30,720l. there being on an average one hundred and ninety-two acting nights in the season, which at 160l. each gives that total. But as it appears from the statement of the treasurer that the salaries of *ten principal* performers amount only to 3205l. 13s. 4d. which is only one *tenth* part of the intended charge, the performers are undoubtedly entitled to question the accuracy of his testimony. But they are also entitled to question not only the correctness, but the oath of a man who has furnished them with what he calls an accurate receipt of the salaries and benefits in which there is a glaring error in the addition of the different sums for salaries and benefits.

The observations on the augmented benefit charge are strong, and deserve notice:—

'The Benefit Charge of Covent-Garden Theatre was, in the year 1780, only 64l. 5s. We find then, in twenty years, an advance of 95l. 15s. per night.

'Are the salaries of Performers proportionably increased? No. On the contrary, notwithstanding every article of necessary consumption is prodigiously dearer, and although the prices of admission to the Theatre are advanced, which the Public, no doubt, expects the Actors, jointly with the Managers, to reap the advantage of, still there are no salaries in Covent-Garden equal, by many pounds per week, to the engagements given at and before the period alluded to. Witness the salaries of the late Mrs. Pope, Mrs. Yates, Miss Catley, Mr. and Mrs. Barry, &c. The two last Performers had jointly, for the season, a sum more than equal to half the salaries paid to the *ten* Performers whose present incomes you have particularized.

'We have no reason to believe that the salaries of Performers are greater in the aggregate; and it plainly appears that Principal Actors enjoyed engagements infinitely superior when the nightly charges were 64l. 5s. than now when they are proposed to be 160l. How then the advance of 95l. 15s. per night can be justified, is beyond our conception.

'The Proprietors say, That "the enlargement of the Theatre, and the advancement of the prices, is more than an equivalent for the unavoidable increased charge of the Benefits."

'That the Performers should be taxed by the Proprietors for the generosity of the Public in allowing the prices of admission to be advanced, is a question which, we trust, the Proprietors will willingly wave the discussion of.'

The remarks on the late period of the season in which the performers are allowed to take benefits, and the limitation of notice to three weeks, are equally striking and conclusive. With respect to the money expended by the managers in scenery, decorations, &c. for new pieces, it would be unjust to make the performers contribute to those disbursements, since they are not admitted to derive any emolument whatever from the use of them.

One passage, which establishes the rights of the actors, as unimpaired by any transfer of property, is remarkable for perspicuity and conviction:—

'It is rational that the profits of a theatrical concern should regulate the purchase-money to a new Proprietor; but in all transfers of such property, the rights of Actors should suffer no infringement; and consequently the Benefits be considered so distinct as to be nowise affected by the sale: in fact, the new purchaser buys all the nights in the season, *the Benefits excepted*. Should it be urged against us, that, although the right of *increasing* the charge on the Actors according to the *additional* value of the Patent be admitted as unjustifiable, still the *original value* of the Patent ought to be rated in the Performer's account; we answer, that the Patent being originally a grant from the Crown, we humbly conceive that it was bestowed equally for the *protection of a profession*, as *for the advantage of an individual*.'

On the difference respecting the increase of the fine from 5l. to 30l. for rejecting a character, the performers say:—

'It is obvious that the advance of the fine from 5l. to 30l. for the refusal of a character allotted by the Managers, gives them the power of equalizing professional talents, and making the First Actor in the Theatre submit to the work of the lowest; or, from his resistance in a few instances, they are enabled, by this main engine of oppression, to extort from him his whole salary.'

'Mr. Harris is not accurate in his statement, that the increase of the fine was established without a murmur. Some of us, whose Articles were made prior to the introduction of this advancement, received no official intimation of it;—and no one of us, who has signed an Article with that clause in it, but remonstrated at the time on its injustice, and was induced to sign it only on that principle, which *(unless some protection be granted to them)* must compel Actors to subscribe to any oppression—the dread of being deprived of their professional situation, and consequently of the means of earning a maintenance.

'If any thing need be added on this article, it may be urged that it would betray in us a childish confidence to give our allowance to an oppressive penalty, on the hope that because it had not yet been exacted, its exaction might be a rare occurrence.—It behoves us to declare, that we are not justified in the indulgence of the smallest security from the levy of an oppressive penalty, while the *sick-clause*, which, we are informed, was originally introduced on the plea of its being a check on *feigned indisposition*, is avowedly enforced in cases of *real malady*.'

With respect to the assertion of the proprietors, that orders have ever been held as a *gratuitous indulgence*, they disprove it both by a reference to the *custom* of thetheatre, and to Mr. Harris's *opinion* as recorded by Mr. Colman, in that gentleman's answer to the narrative of Mr. Harris and Mr. Rutherford. The opinion is thus expressed?—

"The day after Mr. Garton received the letter directing him to charge as cash the Orders for admission to the Theatre, issued by the several Proprietors, or by their direction; Mr. Garton, at my desire, waited on Mr. Harris, to know if he and Mr. Rutherford meant to restrain the Performers from occasionally giving Orders to their friends as usual? Mr. Harris replied, that it was *an established privilege*, of which neither Mr. Rutherford or himself ever wished or intended to deprive them. So that the only persons who were not to be allowed that privilege were, it seems, the *Proprietors themselves*."

After several important remarks which reflect a considerable light on the History of the Stage, and the present State of Covent-Garden Theatre, the Statement concludes in the following manner:

'If compelled to pursue the path prescribed for us, with what confidence must we look forward to the removal of oppression, when the Throne is filled by a Monarch whose paternal regard for his people's happiness secures his humblest subjects in the enjoyment of rights sanctioned by justice and long establishment, and whose gracious clemency has guided his wisdom to the acquirement of the most universal knowledge of whatever relates to the peculiar situations of the lowest individuals born to look up to his protecting care! It has ever been our greatest glory to see the Drama so highly honoured with the attention of our gracious Monarch, as to be made a favourite means of relaxation from the toils of sovereignty; and we confidently trust, that the benignity of his Royal Mind will be extended to dispel the cares of those from whose humble professional efforts he has indulgently deigned to accept amusement.

'Here, Sir, we are desirous to conclude, dwelling on reflections so grateful to our minds; but your direction of our attention to the 'enormous capital loaded with every sort of incumbrance,' forces us to notice what we would willingly have been spared the mention of.

'To

'To this enormous capital, and those complicated incumbrances, we are afraid the Performers are chiefly to attribute their burthens and deprivations.

'What principally constitutes the enormous capital of the Theatre? Its immense profits! which are ever likely to prove a glittering lure to Gentlemen with small fortunes, who are ambitious to embark in great concerns.

'Whence arise these complicated incumbrances? From the original capitals of purchasers being very inadequate to the nominal possessions they acquire, and from their establishments according with what they ostensibly possess, and bearing no relation to what they actually embarked.

'Hence it occurs, that, while the stream of public patronage flows so copiously to the Treasury of the Theatre, its abundance is turned into private channels, leaving a scanty measure for the industrious body, by whose efforts the current of wealth and favour is principally directed.

'We have been assured, Sir, that we are not charged for Capital; but if the incumbrances of the Theatre are rated in our account, we are actually charged for Capital under another name. Of this we are certain, that, whatever *free admissions* the Proprietors choose to grant as a part of the interest of their debts, are received on our nights without any recompense being made us.

'The Tontine alone introduced at one time *an hundred additional persons* with the right of occupying seats gratis on each Actor's Benefit; and on this right being granted to so formidable a body, not even the consent of the Performers was asked, nor the slightest intimation officially given to them of this encroachment on their emoluments.

'You tell us, Sir, that all hazard is on the side of the Proprietors, and that we receive our incomes without risk of any sort. How can that be maintained, Sir? Should public favour be withheld from Covent-Garden Theatre, from what fund should we derive our incomes? You may remember, Sir, for we have it strongly in our recollection, that in the season of 1795, when, in consequence of the severe frost, the Theatre was for *some few weeks only* but thinly attended, it was in agitation to perform but half the number of nights in the week; and, consequently, the salaries of Performers to be proportionably reduced. The risk, Sir, is mutual; then mutual ought to be the gains: yet, on the contrary, we presume we have fully shewn, that, while the profits of Proprietors are abundantly superior to what were known at any former period, the incomes of Actors, instead of being advanced in proportion, are most sensibly diminished.

'As we conceive, Sir, you must now be convinced, that our objections to certain points of conduct in the Proprietors are not ill founded, we conclude you will, in future, think better of our cause than to consider it as giving rise to the question—'Whether the Theatre shall be governed and controlled by Eight Performers?—or, Whether the management should remain with the Proprietors?'—We trust, Sir, that our general conduct will bear testimony of our proper respect for every establishment which ought to exist in a well-regulated Theatre; but when we find that the passive admission of unaccounted-for charges and new restrictions only sanctifies oppression, and encourages still greater attempts to diminish our incomes, and to wrest from us by degrees every professional privilege which formerly attached respectability to the Actor and comfort to the Man, we then consider ourselves called upon to testify a becoming resistance of arbitrary measures, and to declare that we will pursue every legal and honourable means to effect such a restoration of justice as will give us the rights which antient usage prescribes us to possess as Actors, and which, as subjects of the best Government in the world, we are entitled to enjoy as Men.

'P. S. The determined hostility of Mr. Harris, manifested by his general and unequivocal behaviour towards us for many weeks, and confirmed by his refusal to attend to the application of an individual of our body, *(contrary to his repeated professions,)* on a point irrelevant to the present differences, affords us conviction, that a chance of redress from the Proprietors no longer exists; we therefore shall proceed to solicit justice in the course prescribed by law and precedent.

'Having thus possessed the Public with the whole proceedings, and by that means secured our cause and conduct from misrepresentation, we hope we shall

shall be accompanied with the wishes of all good men for the ultimate success of our endeavours to rescue the Members of that Profession, which contributes so essentially to the rational entertainment of this great kingdom, from a state of oppression which no other subjects in it can possibly experience.'

The arguments urged by the performers must appear satisfactory to every unprejudiced mind; and we trust the proprietors will come to an arrangement, honourable and advantageous to the actors and themselves, that will for ever lay the "perturbed spirit" of complaint and disunion which agitates a society that should be regulated by the most accordant principles of harmony. We know not whether the proprietors have read that excellent work, the Apology for the Life of Mr. Colley Cibber, who was both an actor, and had the *honour* to be a *patentee*; but we recommend to their meditation the following reflection, which was suggested by the differences that agitated the theatre in 1708.

"In this mistaken view of their interest, the patentees, by treating their actors as enemies, really made them so; and when once the masters of a hired company think not their actors' *hearts* as necessary as their *hands*, they cannot be said to have agreed for above half the work they are able to do in a day."

The supplement states, that at ten o'clock, on the evening previous to the publication of the pamphlet, an offer was made to the performers, on the part of the proprietors, for the purpose of referring the points in litigation to the decision of the Lord Chamberlain. The proposal was grounded on the dangers likely to result to both parties making known the particulars of their respective situations.

Literary and Characteristical Lives of John Gregory, M.D. Henry Home, Lord Kames, David Hume, Esq. and Adam Smith, LL. D. To which are added a Dissertation on Public Spirit, and Three Essays. By the late William Smellie, Member of the Antiquarian and Royal Societies of Edinburgh. 8vo. *Bell & Bradfute, Edinburgh; Ogle, London.* 1800.

THE Editor, Mr. Alexander Smellie, informs us, that it was his father's intent to have published the lives of all the Scottish literary characters with whom he was acquainted for the purpose of encouraging in his native country a taste for biographical writing. Such a design was undoubtedly calculated to excite the spirit of inquiry, and to expand the views of men with regard to science, and every thing that contributes to aggrandize or adorn a country. There is not much variety of incident in the lives recorded in the present volume, and the principal part of it is taken up with an account of the different publications and abstracts and abridgements of the works of the four eminent men that are noticed in it. Dr. John Gregory was successively a lecturer in mathematics and natural and moral philosophy, and at length filled the chair of professor of medicine at Aberdeen. In the year 1764 he published his book

on the comparative view of the state and faculties of man with those of the animal world. In this ingenious composition he considers man in the various gradations of refinement, from the savage state to that of highly refined and polished society; and though he thinks the virtues of both situations can not be obtained by the mass of men, he is yet of opinion, that individual man, by exertion, may blend the corporeal strength and simple virtues of uncultivated life with the taste, elegancies, and refinements of the most civilized state. He then proceeds to an investigation of all the faculties of the human mind, particularly those which distinguish man from the brute creation, among the first of which he ranks taste. In this inquiry he investigates the sources of the pleasure we receive from music, poetry, history, &c. &c. Of this and his other works the author has formed a well-digested compendium. The Doctor died suddenly in 1773. He went to bed apparently in good health, and was found lifeless in his bed the next morning. His Biographer gives the following character of him:—

'In his person, the Doctor was above the ordinary size. His limbs were not very active; he stooped a little in his gait; and his countenance, from a fullness of feature and a heaviness of eye, exhibited no marks of superior powers of mind. But, in conversation, his features became animated, and his eye expressive. He had a warmth of tone and of gesture, which were highly interesting. United with this aimated manner, he discovered a mildness and simplicity, which were more attractive than the most artificial address. In the company of literary men, his conversation flowed with ease, and, on whatever subject, he delivered his sentiments without affectation or reserve. His benevolent affections were strong, and, in the line of his profession, they were most peculiarly exerted.'

The next life is that of a man, who did honour to his country, and service to the human race, Henry Home, Lord Kames. In the course of a long life of upwards of eighty years, no part of his time was lost in idleness or dissipated in frivolous pursuits. His writings as a moralist, a lawyer, and even an agriculturist, are all excellent, and will long continue to be read with pleasure and advantage by the scholar and the man of business. It has been justly remarked that his knowledge was both extensive and profound, both various and accurate; and even in his tracts upon law he has scattered flowers over the barren soil. He evinces an equal knowledge of human nature, of the progress of civilization, and of the constitution and laws of his country. Lord Kames rose, through the successive gradations of the law, to the rank of Lord Justice Clerk, or chief criminal judge in Scotland. But he never interfered in political disputes; and it must be mentioned as a singular instance of moderation, that, during the year 1745, when scarcely any man was untainted by party spirit, he retired to the country and composed a literary work.

The life of Hume contains no new fact, nor any important anecdote beyond what we are already in possession of from his own account of it.

The life of Adam Smith closes the biographical part of the volume; but the author has not been able to render it interesting by any striking incident: so true is the observation of Goldsmith that

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in general the life of a scholar affords but little variety. But though the different lives do not contain any vicissitudes that may gratify the curious mind, the abridgement of the several productions is made with great discrimination. The theory of moral sentiments is reduced in a very masterly manner to a few lines:—

'The whole of Mr. Smith's doctrine is comprehended in the few following sentences: "When we approve of any character or action, the sentiments which we feel are derived from four different sources. *First*, We sympathize with the motives of the agent. *Secondly*, We enter into the gratitude of those who receive the benefit of his actions. *Thirdly*, We observe that his conduct has been agreeable to the general rules by which those two sympathies generally act. And, *lastly*, When we consider such actions as making a part of a system of behaviour which tends to promote the happiness either of the individual or of society, they appear to derive a beauty from this utility, not unlike that which we ascribe to any well-contrived machine."

In the essay, at the end of the work, on public spirit, the author derives the want of public spirit and too great a degree of selfishness from the fundamental error of our education by which we are taught to consider *ourselves* rather than others.

The book, viewed as a biographical work, is formed upon scanty materials; but, considered as a review of the writings and opinions of a Gregory, a Kames, a Hume, and a Smith, it is ably executed. Even those who are most intimately acquainted with the productions of these great men will experience no inconsiderable satisfaction in finding them examined and condensed in a masterly manner.

A Compendious Dictionary of the Holy Bible, exhibiting a Biographical History of the Persons; a Geographical Account of the Places; a literal, critical, and systematical Description of the other Objects, whether Natural, Artificial, Civil, Religious, or Military; including the Significations of Hebrew and other Words; and a brief View of the Figures and Metaphors: To which is added an Appendix, containing Essays on various Biblical Subjects; and a Chronological Table of Scripture History. Second Edition, considerably enlarged. Large 12*mo. Pp.* 588. 5*s. Boards. Button.* 1800.

AMONG the great variety of the Hebrew and Greek Lexicons provided by the industry of the learned for facilitating the acquisition of the two original tongues in which the sacred volumes were written, those readers who can peruse the English version only have hitherto been excluded from the use of a concise, perspicuous, and low-priced manual, such as the present, for improving into actual knowledge the private and public reading of those scriptures which thoroughly furnish the Christian unto all good works and desirable attainments.

English concordances, indeed, of every construction and size, are numerous, and ever multiplying; but the best of them are only books of reference, which explain nothing obscure, and define nothing previously unknown. Calmet's is the best explanatory dictionary, for sacred subjects; but though translated from the French into our native dialect, it is an expensive purchase, besides extremely

scarce, and consequently inaccessible to a great majority even of the national clergy. About half a century ago a commodious abridgement from it, in three octavos, was published at Glasgow, and not now procurable.

This compendium, derived from these and other sources, will, we doubt not, be extensively useful.

'ADVERTISEMENT. The editor cannot avail himself of a fitter opportunity to return his grateful thanks for the liberal encouragement given to the first impression, than the present, in which he brings forward a new edition. To render the work more extensively useful and interesting, he has now decorated it with beautiful descriptive plates, and has corrected and greatly enlarged it, by the addition of several essays on Biblical subjects; the principal of which are on the inspiration of the Bible; on the internal and external evidences of Christianity; on Jesus Christ, the sum and substance of the Scriptures; on the reformation; on the manner of interpreting the sacred oracles, adopted by the Jews, with short notices relative to the Mishna, Gemara, and the two Talmuds; on the Jewish confession of faith; on the Christian authors who have written upon any titles of the traditional laws of the Jews; on the subject of evangelization; and on the Scripture chronology, of which a comprehensive table is given at the close of the volume.'

The plates added to this edition are seven, and several of them executed with taste. The first, fronting the title-page, copied, we suppose, with some improvements, from Maurice's Indian History, represents the seed of the woman bruising the serpent's head. The fifth is a map of the Holy-Land, p. 69, after its division among the twelve tribes, and the limits elegantly coloured. Its size, adapted to the scanty dimensions of the page, can be expected to express but few geographical notations. Among others we mention Abilone, the tetrarchy of Lysanias, in the first of John the Baptist's ministry, and thirtieth of Christ's life, as a regretted desideratum. A map of the Apostolical circuit, page 33, completes the number. We recommend the two last-mentioned as the most useful.

The Appendix, consisting of eight essays and sixty-two pages, comprises much matter in the miniature form; and the chronological table is, in like manner, a microscopical view of an immense object. It is constructed on the scheme of Archbishop Usher, who retrenches four years from the historical date of the creation, anticipates the Christian æra by an equal number, and fills up the long interval by notations at variance with astronomy, Chronology, and History, nay, with the course of nature itself, and with his own computations, which connect procreation sometimes with physical infancy, and sometimes with a period of senility far beyond the term of natural life. We proceed to extracts.

'EARTH, the terrestrial element, which sustains and nourishes the human race; the dry land: the whole terraqueous globe, the earth and all that it contains; its inhabitants: a party, all the kingdoms of the earth, Babylon and Asia, Canaan; the terrestrial body in opposition to the spiritual, the earthly house to the heavenly mansion.—That the figure of the earth is spherical or globular, is evident from many particulars; as, when the moon is eclipsed, the shadow of the earth, which interposes between the sun and that body, appears circular upon it. The earth is about ninety-one millions of miles from the sun, and journeys round him in 365 days, 5 hours, 49 minutes [nearly]. It travels about

about 58 thousand miles every hour; which motion is about 120 times swifter than a cannon ball, in its greatest velocity. The diameter of the earth is about seven thousand nine hundred, and seventy miles, and, by turning round its axis every 24 hours from west to east, it causes an apparent diurnal motion of all the heavenly bodies from east to west. By this rapid motion of the earth on its axis the inhabitants about the equator are carried one thousand and forty-two geographical miles every hour, while those on the parallel of London are carried only 580, besides the 58,000 miles by the annual motion above mentioned, which is common to all places on the surface of the globe. It contains two hundred and sixty-five billions, four hundred and four millions, five hundred ninety-eight thousand, and eighty cubic miles, in solidity.

'EDEN, *pleasure or delight*, a province of the east, called the land and the garden of Eden. Many conjectures have been formed about the situation of Eden, but not one of them is satisfactory: that of Dr. Worthington, in his Scripture Theory of the Earth, seems to be the best; according to whom Eden seems to have been a peninsula, formed by the main river of Eden on the east side, below the confluence of the four less rivers which emptied themselves into it, about twenty-seven degrees north latitude, now swallowed up into the Persian Gulph. Thence, says Moses, it (the river that went out of Eden,) was parted and became into four heads. These were well known in Moses's time, all keeping their distinct courses, till they met together lower than at present. From various causes two of these rivers, the Tigris and Euphrates, have since changed their course, and run into each other, though they separate again, and fall by several mouths into the Persian gulph.'

For the remainder of this disquisition, equally the result of laborious research and critical sagacity, we refer our geographical readers to the article. It must, however, be noted, that, as oft as different places of the same name occur in the Bible, they are here properly distinguished. For instance. '2. There was a town of this name on Mount Lebanon, supposed to be that mentioned Amos i. 5.' Names of persons are also distinguished from those of places; as, 3. Eden the son of Joah, 2 Chron. xxix. 12.

'ELIJAH, or ELIAS, *God the Lord*, a famous prophet, native of Tishbe, beyond the Jordan, in the land of Gilead. The life of this eminent man was preserved by almost a continued miracle, and his removal out of the world was equally wonderful. His appearance on the stage of life is as sudden as his disappearance. The scripture, without mentioning his parentage, education, or call to the prophetic office, introduces him unexpectedly, denouncing a three years drought to Ahab; while himself was, in the mean time, fed by ravens. He multiplied the oil of the widow of Sarepta, and her barrel of meal, and recovered her son to life:—challenged the priests of Baal to a contest, in which, at his prayer, fire came down from heaven, and consumed his sacrifice; upon which the people slew 450 priests of Baal. Jezebel vowed the destruction of Elijah; but he fled to the wilderness, where an angel supplied him with bread and water. He removed hence to mount Horeb, and, after annointing Hazael, king of Syria, and Jehu, king of Israel, he went in quest of Ahab, whom he rebuked for the death of Naboth; caused fire from heaven to consume the two captains, with 200 men, sent by Ahab in search of him: at length, in the beginning of Jehoram's reign, he was taken to heaven in a fiery chariot, with fiery horses, about A. M. 3108. His disciple, Elisha, gathered up his fallen mantle, and became possessed of a like, or double, portion of his prophetic spirit. About eight years after, letters were brought from Elijah to Jehoram, king of Judah, telling him, that, on account of his walking in the wilderness (wickedness) of the house of Ahab, and causing the people to do the same, the Lord would smite his family and people with terrible judgments, and cause his own bowels to fall out by means of a dreadful distemper.'

Here, and elsewhere, as far as our observation has extended, the compiler exemplifies the useful faculty of abbreviating, happily,

narratives of considerable length, and of giving orderly combination to dispersed materials. On the substance of this extract we offer a few strictures.

1. On the authority of our public version, Elijah is said to have been fed by ravens, 1. Kings xvii. 6.—At the time when this prophet had denounced to Ahab the calamity of three years without dew and rain, the Lord warned him to turn eastward and hide himself by the brook Cherith before Jordan. This brook the author describes, as the place of Elijah's concealment, by its situation, in the half tribe of Manasseh, falling into the Jordan below Bethshan, or Scythopolis. (See the article Cherith.) St. Jerom mentions a people, the inhabitants of Oreb, or Orbo, (a village on the confines of the Arabs,) who fed Elijah. Kennicott. Dissert. xi. 581. These Orebim were probably some of the 7000 who had never bowed the knee to Baal. The Hebrew word signifies both *ravens* and the *inhabitants* of that village.

2. Under the two articles *Elijah* and *Cherith*, the supply of bread and flesh, morning and evening, is referred to the time when the prophet fled from Jezebel, after the contest with the idolatrous priests; but the sacred historian connects that event with the prediction of three years drought. Again, the translation of this prophet is put in coincidence with A.M. 3108, which was the 18th of Jehoshaphat in Jerusalem, and the 21st of Ahab in Samaria, rightly computed; and, after eight years, letters are said to have been brought from Elijah to Jehoram, King of Judah. Here certainly is a mistake; Elijah was not translated before he had anointed Hazael king of Syria, and Jehu king of Israel; and the latter, at least, immediately after his consecration, began the exercise of his royal functions, by the slaughter of Ahaziah and Jehoram, the kings of Judah, and Israel; 15 full years after the 18th of Jehoshaphat. The translation of Elijah may, or rather must, correspond to A.M. 3122, the last of his own ministry and of Jehoram's reign and life.

3. These notations afford data for connecting the sacred records with those of Syria and Tyre: for the three years drought in the days of Jehoshaphat and Ahab, is mentioned by Josephus, in a fragment of the Tyrian Annals, during the reign of Ethbaal, king of Sidon, the father of Jezebel, the persecutor of Elijah, 1 Kings, xvi. 31, and the grandfather of Dido, queen of Carthage. Josephus against Apion, i. 18.

'MYSTERY, a truth revealed by God, which is above the power of our natural reason, either to find out, or to comprehend, when it is revealed. Eph. v. 32. 1 Tim. iii. 16.' The sequel of this article we must likewise, for the sake of brevity, omit. This explication of the word is here copied, for two reasons; first, to exemplify the author's commodious method of reference to the passages indicating the signification in which terms admitting different meanings occur: and, next, to point out an obvious impropriety in this definition. In the oracles of inspiration are many mysteries which reason can neither discover nor comprehend. But this is not the character of every doctrine and fact thus denominated.

For

For instance, the abrogation of the Mosaical ordinances, and the extension of the covenant made with Abraham to all nations, was a myste[illegible] hid from ages and generations, and understood by neither Jews nor Gentiles, till some time after the actual introduction of the Gospel. Then the two discordant factions, being made fellow-heirs of the same body, and partakers of the same promises, became one harmonious society. A mystery, in this manner, revealed, is a mystery no longer.

In this elaborate, though small, volume, rare, we believe, are the instances of material omission. With a few emendations and improvements, we venture to presage it would be acceptable in the form of a sizeable octavo. In its present plain, but not inelegant habit, the admirers of exquisite mechanism may peruse its contents without disgust; even the learned with improvement; and the well-disposed, serious reader, with a growing progress in knowledge, faith, hope, and godliness.

LONDON CATALOGUE,

For FEBRUARY, 1800.

DIVINITY.

A Sermon, preached in Lambeth Chapel, at the Consecration of the Right Rev. John Randolph, D. D. Lord Bishop of Oxford, on Sunday the 1st September, 1799. *By Thomas Lambard, M. A. Rector of Ash, Kent, late Fellow of Christ Church, Oxford.* 4to. *pp.* 18. *Rivingtons.* 1799.

FROM the text, "Endeavouring to keep the unity of the Spirit in the bond of peace," Ephes. iv. 3, Mr. Lambard observes, that 'It was the great aim of our Saviour himself to train the principles of brotherly love into regular and systematic habits, which might govern the whole life; that he makes it the characteristic mark of his followers, that they should love one another; and that one of his last bequests to them was Peace.'

From sundry notifications of our Lord's intention to establish a church which should supersede the Jewish, and from his practice in appointing twelve apostles and seventy disciples, the preacher infers that the foundation stone of ecclesiastical government, with a subordination of ranks, was laid; that, by electing a successor to the apostate Judas, these apostles established, not an occasional society, but a continual fellowship; that, by planting particular churches at Jerusalem, Antioch, and other places, and appointing particular overseers, prophets, teachers, and elders, they exhibited the model

of

of church government for distant places, and subsequent ages; that the episcopal government obtained universally and exclusively in the virgin church of Christ; and, from these premises, enforces the duty of individuals to promote, by their conduct and influence, the authority of the national church.

A Caution against Trinitarianism, or an Inquiry, whether those who now follow the Example of the Ancient Fathers, by invoking God's Servant, the Messiah, as Supreme Deity, are the only true Worshippers of the one Almighty God, revealed in the Bible; or do not deserve the Name of Idolaters: in five Letters, addressed to the Rev. Mr. Davis, Wigston, Leicestershire; containing some Remarks upon his late Publication, stiled, "A Caution against Socinianism, &c. By a Northamptonshire Farmer. Octavo, stitched, pp. 103. *Price* 2*s. Johnson.* 1799.

This farmer, appearing as an author, in vindication of Socinianism, shews, that he is one of that sect, *His speech bewrayeth him.* Mr. Davis, with all who disapprove the Socinian principles, is improperly called a Trinitarian. He professes the faith of one God, the very principle which the Socinians adopt as a criterion of singularity.

In the title-page the author quotes an axiom from Mr. Fuller, of Kettering: "We must learn divine truth immediately from the oracles of God;" and, in the title of his second letter, puts this query, "Is the supposed pre-existence of Christ a sufficient ground for worshipping him as the only one Supreme God?" Admitting the authority of the oracles of God, Jesus Christ existed before all creatures, and gave being to whatever exists. By the right of creation all things are subject to him, and, in virtue of his exaltation, as a Prince and a Saviour, all power in heaven and on earth is given to him; even the power of raising the dead, and judging the world. "The Father judgeth no man; but hath committed all judgment to the Son, that all men should honour the Son even as they honour the Father. He who honoureth not the Son, honoureth not the Father, who sent him."

Metaphysical quibbles about supremacy neither justify the imputation of idolatry, applied to those who worship Jesus Christ as the Creator, Redeemer, and Judge of mankind, nor exempt the disciples of Socinus from the charge of wresting the obvious meaning of those very oracles to which they appeal as the ultimate test of certainty, and yet set aside that testimony as often as it happens to reprobate the tenets of Leelius and Faustus Socinus.

A Sermon, preached at the Visitation holden at Boroughbridge, Yorkshire, on Tuesday, June 28th, 1798. *By the Rev. Samuel Clapham, M. A. Vicar of Great Ouseborne, Leeds.* 8*vo. stitched. pp.* 31. *Vernor & Hood,*

'The present state of the kingdom is so awful, and of our church in particular so alarming, as to awaken, in every considerate mind, the most serious and melancholy reflections. The state has been,

been, and is this moment, threatened with a total revolution. Dissenters of every description, forgetting their disagreement, in theological opinions, with us, and with one another, have united with many of our own people, who either entirely absent themselves from public worship, or are only occasional attendants upon it, to subvert the church, to dissolve the monarchy, and to annihilate the constitution. His Majesty's Ministers have secretly watched, and publicly exposed, their malevolent intentions. They have hitherto warded off the blow. But the hand is still lifted up to strike. A loud and general call has been made upon us to exert ourselves with peculiar energy; for, from our ministerial labours, accompanied by the blessing of Providence, are the preservation of the church, and the protection of the empire, chiefly expected.'

On the temperate zeal and spirited efforts of the national clergy, much certainly depends for reforming a vicious and unprincipled age; and such addresses as this, at their periodical meetings, have a happy tendency to prompt their mutual endeavours. But we venture to affirm, that the ministers of religion alone have neither influence, nor authority, to counteract the still growing contagion. The co-operation of parish-officers, of the bishops, and of the civil magistracy, must aid and enforce the faithful services of the parochial clergy.

A compendious View of the Nature and Importance of Christian Baptism, for the Use of plain Christians: Occasioned by the late and present Controversies on that Subject. By D. Taylor. 4th edition, corrected. 12mo. *pp.* 24. 2*d. Button.*

A Catechism; or, Instructions for Children and Youth, in the Fundamental Doctrines of Christianity. Published at the Desire of several General Baptist Churches. 4th edit. enlarged and corrected. By D. Taylor. 4*d. Button.*

I. Mr. D. Taylor, though a Baptist upon principle, far from condemning those who choose to controvert the point in all its extent, sincerely wishes the divine benediction to all, who, on either side of the question, are endeavouring "to speak the truth in love."

Question 1. 'Who are the persons to whom baptism ought to be administered?' By fourteen arguments, taken from the New Testament, he shews, that this ordinance was administered to adults only; and not to adults indiscriminately, but to such as had previously been instructed in the Christian doctrine. This is admitted by all who maintain the expedience of infant baptism. It is their belief, that infants were baptised when whole households were received into the Christian Church; and they argue, that in cases of obvious congruity, precedents are needless. No example of women admitted to the Holy Communion occurs. But hence it would be absurd to conclude, that the whole sex was excluded. Farther, adults, having been instructed, were baptised, upon profession of

faith and evidence of repentance, and the blessing the new covenant extended to the children of parents, one or both being Christians.

Quest. 2. 'What is Christian Baptism—Is it sprinkling or immersion?' The opinion of five or six expositors is given in favour of immersion. That of Selden is no less jocose than argumentative. "In England, of late years, I ever thought the parson baptised his own fingers, rather than the child." In our opinion, the mode is indifferent, like the circumstance of posture in the other sacrament.

II. The Catechism, for the Instruction of Children and Youth, is well adapted to its end; the questions being put in proper and concise terms, and the answers expressed in the words of one scripture text, pertinent to each question, and no more. In this useful, because compendious, digest of revealed truths, we discover nothing different from the common belief and usage of the Protestant churches, except on the subject of the foregoing article. It is, in our judgment, perfectly consistent with the liberal spirit of the Christian covenant to baptise the infants of such parents as have been themselves baptised, and continue in the profession of the Gospel. But should a Pagan family, or individual, desire admission into the Christian Church, such would previously be taught, as in the apostolical age, and then baptised. But if the children of professing Christians were to be excluded from baptism, it would have been expressly forbidden.

Epistolary Remarks on the Discipline of the Primitive Churches. 2nd edit. By the Rev. Andrew Fuller. 12*mo. Pp.* 24. 3*d. Button.* 1799.

'ADVERTISEMENT.—The following thoughts were originally drawn up in the form of a circular letter, addressed to the Baptist Churches of the Northamptonshire Association, by the Ministers and Messengers assembled at Olney, May 21, 22, 23, 1799. The first impression being exhausted, the publication makes its appearance in the present form, as more directly calculated for a general circulation.'

Without reference to any particular case, the New Testament doctrine of offence or scandal is properly stated, the degrees of censure adjusted to the nature and circumstances of delinquency, and the reasoning conducted with coolness and liberality of sentiment.

'If the chuches of Rome and England had done nothing more than exclude from their society those characters whom they considered as deviating from the first principles of the Gospel, without subjecting them to civil penalties or disabilities, however we might have disputed the truth of their doctrine, we could not justly have objected to their discipline.'

This

This stigma, applied to non-conformity, is a grievance of which Dissenters have long complained, but it is not likely to be soon removed.

A short Vindication of Presbyterial Church Government, containing a summary View of the Evidence in Support of it from Scripture; together with an Examination of the principal Arguments of the Independents against it. By George Whytock, Minister to the Associate Congregation at Dalkeith. 12*mo. Pp.* 80. *Ogle.* 1799.

We lately had under review a pamphlet, of which the subject required the explanation of the term *Associate Congregation.* Now a minister of the same sect controverts the primary axiom of the Independents, who affirm, that every distinct congregration of Christians has within itself all the powers of a Christian church, without reference or appeal to a gradation of Judicatories, or to Diocesan Bishops. The Independents in England are the disciples of the famous Mr. Baxter; those in Scotland, of a more recent origin, the adherents to the principles of a Mr. John Glass, whose system nearly resembles the English model. Both parties (the Associate and Independent Congregations) are Dissenters from the establishment in Scotland, the increase of the one faction necessarily the diminution of the other. Hence mutual jealousy. This small publication exhibits a dispassionate view of the argument, and concludes against the Independent scheme, on the evidence of scripture authority. But a strenuous assertor of episcopal jurisdiction would reject both, as contrary to the voice of Christian antiquity.

A Treatise on the Atonement of Christ, by William Thompson. A. M. Minister of the Gospel, at Ochiltree-Air. Octavo. bds. Pp. 262. *Wilson.* 1797.

'Having, in a former Treatise, considered the character of the Lord Jesus Christ, and shown that he is supreme God, one and equal with the Father, we propose, in this treatise, to consider his obedience and death, and shew, that by these he made a real atonement for sins, and that this atonement was proper and sufficient; that it was necessary, and is a mean of the happiest influence for promoting the salvation of guilty men.'

That what the author means to oppose, and what to establish, may be clearly understood, he gives a summary view of the opinions held by those writers who impugn the doctrine of the atonement. Some of them, he observes, differ from others, and the same persons from themselves, in different periods of life. Those who deny the doctrine of Christ's supreme divinity are known by the name of *Socinians.* The *Arians* ascribe to him an inferior, or derived divinity; and most of those who are Arians with respect to his *person*, adopt the Socinian doctrine with respect to his *mediation.* *Some* represent

the sole ends of his incarnation to have been the publication of a perfect moral system, exemplified in his own life, and confirmed by his death, as a martyr to the cause of virtue. He took away the sins of the world, in reclaiming men to virtue by the influence of his precepts and example; and forgiveness through his blood implies pardon to the penitent, through his intercession, without any respect to satisfaction acquired by his death. Such are the sentiments of Dr. Priestley. Mr. *Emlyn's* hypothesis is, that the death of Christ was a kind of supplicatory offering, pleasing to God, for the obedience thereby displayed, in consideration of which he is exalted to be a princely advocate with a merciful God for sinners; to whom pardon is extended, upon the score of his consummate virtue. Others admit the death of Christ to have been necessary, as a pledge of God's willingness to forgive sinners, and as means of persuading them to repent and reform. All these sentiments Mr. Thompson rejects, as highly absurd; and, in opposition to them, maintains, conformably, we think, to the doctrine of the New Testament, and of all the Protestant churches, that Christ made a real atonement for sins, by his obedience and death; and, that he, as our proxy or substitute, died, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit; and that by his stripes we are healed.

POLITICS.

Misconceptions of Facts, and Mistatements of Public Accounts, by the Right Hon. John Foster, Speaker of the Irish House of Commons, proved and corrected, according to the Official Documents and Authentic Evidence of the Inspector-General of Great Britain, in a Letter to Wm. Johnson, Esq. Member of the Irish Parliament, from the Rev. Dr. Clarke. 8vo. *Hatchard.* 1799.

This is an examination of Mr. Foster's speech, as published under his inspection, upon the question of Union. The author charges him with mistaking public accounts; and, in support of the charge, produces extracts from public documents, the authenticity of which cannot be doubted. He then enters into an investigation of Mr. Foster's argument upon the trade of Ireland, and produces parts of that gentleman's former speeches, for the purpose of refuting his present opinion. The conclusion drawn by Dr. Clarke from his different statements is, that the trade of Ireland depends upon Great Britain, that it would be totally ruined without the support of British capital and British influence, and that an Union will consequently tend to its material increase and prosperity.

The Question stated, as it respects Peace and War. 12mo. 1*s.* *Crosby and Letterman.* 1800.

The author professes a determination to divest this important question of every thing extraneous, and he thinks, that in the various considerations

considerations of the subject which have been entered into in our Houses of Legislature, the true state of the case has been overlooked. After the excellent speeches of Mr. Pitt and Mr. Fox, such a discovery could not be expected, even by the most acute reasoners, or by politicians most earnest in the pursuit of novelty. It, however, unfortunately happens for the writer, that the principal points on which he rests his arguments have been both noticed and enforced, on both sides of the question, in the Lords and Commons. In the comparative view of the statements for and against negotiation, there is a considerable degree of candour; but he is not warranted in the conclusion which he thinks he has established, that Government ought to have entered into a pacific negotiation. It is necessary to observe, that, though the author's declared object is to assist those well-wishers to their country, who have not leisure themselves to collect and arrange the reasons that may be urged in support of and in opposition to the question of negotiation, the price of his tract is too exorbitant for general circulation, as the twenty-eight pages, of which it consists, only contain about five hundred short lines.

Thoughts on Government, with a short View of the comparative Political Freedom enjoyed by France, America, Britain, &c. &c. Dedicated to the Sovereign People. By George Watson, Esq. 8vo. 1*s.* 6*d. Chapple.* 1799.

Though we cannot admit, in all their latitude, the doctrines advanced by Mr. Watson, in his Thoughts on Government, with respect to the origin and progress of hereditary monarchy, aristocracy, and democracy, many of them are clear and convincing. He has more happily succeeded in his View of the Comparative Political Freedom enjoyed by France, America, and Britain; which is in several instances marked with novelty, and distinguished throughout for solid argument. The description of the British Constitution will serve as a striking specimen of the author's manner:—

'We come next to consider the Constitution of Great Britain. It has been said before, that no human fabric can be perfect or eternal; yet, it is certain, that the British Constitution is more perfect, and consequently likely to endure longer than that of any other country in the world. Like the sturdy oak, it was planted with care, and has acquired strength from time and age. It is the interest of every individual in Britain, and of almost every individual in the British empire, to support it, for he is sheltered under it, and its fall would crush him. Often has it been watered with the blood of our forefathers, often have they protected it by their courage, and nourished it with their virtues. Religion is its basis, and justice, tempered with mercy, is the pillar which supports it. It differs very materially from the constitutions of those which are generally denominated free states, as it is the work of experience, and has gradually improved, whilst theirs are the delusions of theory, and will gradually decay. It diffuses its blessings over the greatest part of the inhabitants of the British Empire, and Benevolence weeps the ascendency of Interest, which makes wretched slaves of the rest.'

PHILOSOPHY—NATURAL HISTORY—TOPOGRAPHY.

The Observations of Newton concerning the Inflections of Light; accompanied by other Observations differing from his, and appearing to lead to a Change of his Theory of Light and Colours. 8vo. *pp.* 134. *Cadell and Davies.* 1799.

We cannot better explain the observations of this Mathematician, which are inscribed 'with the greatest reverence,' as an 'acknowledgment to the memory' of Newton, than by quoting the following passage, which commences at p. 125.

'With what consequence this farther search * has been made, the observations which accompany these show; and they supply also answers to the three first queries of Newton.

'I have corrected all the Newtonian observations concerning the Inflections of Light:

'I have made observations concerning the Inflections of Light, which hitherto had escaped these phænomena:

'I have explained the manner in which rays of light are bent and distributed to produce these appearances:

'I have shown that the doctrine of modification and separation, in all cases sufficient, is equally applicable with that of simple separation of rays of light to the phænomena of colours in that single case of arrangement of the supposedly distinct rays alone can consist with the appearances:

'And thus I have prepared the way for a more easy and natural solution of the phænomena of light, than by the hypotheses; which, if I err not, are inconsistent with the actual condition of things, and the general phænomena of light and of nature. They have not been, for they cannot be, applied to explain them; they obstruct all discovery concerning them; they interrupt the general progress of Philosophy.

'I ought now, in a due course of progress, to proceed to the second and afterwards to the first book of these Optics, the necessary amendments of which are even more numerous and more important than these of the third book. This I purpose to do, and the work is in a considerable state of advancement. But the completion must be deferred, and may never be effected. For this reason alone I have here added these last concluding observations, which anticipate those objects.'

The Lady's and Gentleman's Botanical Pocket-Book; adapted to Withering's Arrangement of British Plants. Intended to facilitate and promote the Study of indigenous Botany. By William Mavor LL. D. 12mo. *pp.* 186. *Vernor & Hood.*

This is the most elegant and commodious vade-mecum for botanical students which we have had occasion to notice. It comprises the Linnæan and English names of the genera of British plants, and extends to class XIX. Syngenesia: a second pocket volume

* "And since I have not finished this part of my design, I shall conclude with proposing only some queries, in order to a farther search being made by others." NEWTON.

being

being intended for the class Cryptogamia, which is to include some botanical essays, to illustrate and explain that difficult part of vegetable nature.

The learned author thus explains his laudable design: 'The declared and obvious intention of the Botanical Pocket-Book is merely to serve as a record of what plants each person in his researches has had an opportunity of discovering and examining. It will thus stimulate further enquiry by the facility with which every addition to our vegetable discoveries may be noted down; and it will infallibly gratify the young student, by affording a lasting remembrance of his diligence and application. The accomplished Botanist will likewise find it convenient for enabling him to notice the habitats of rare or curious plants, or to register new discoveries; and, from the united labours and observations of such, collected into one focus, it is probable that a more perfect work on indigenous botany will in time be completed, than by any other method hitherto attempted.

'To assist and encourage the above purposes, the classes, order, and genera, are here scientifically arranged, and spaces left to fill up, apportioned, as far as possible, to the number of species under each genus.'

Two neat plates ornament the volume, and illustrate the classes of vegetables, with the parts of their fructification.

A new Description of Blenheim, the Seat of his Grace the Duke of Marlborough: containing a full and accurate Account of the Paintings, Tapestry, and Furniture; a picturesque Tour of the Gardens and Park; and a general Description of the China-Gallery, &c. with a preliminary Essay on Gardening. The fifth Edition, corrected. Embellished with an elegant coloured Plan of the Park, &c. 12mo. *pp.* 140. *Cadell and Davies.* 1800.

A dedication to the Duke and Duchess of Marlborough, prefixed to this itinerary, is subscribed with the name of Dr. Mavor, the author of a volume of Poems, of a "Complete System of Short Hand Writing," and of various books for youth. Dr. Mavor resides in the neighborhood of Blenheim; from which circumstance it is natural to conclude that he is well qualified for the task which he has here undertaken.

'At the mention of Woodstock*,' as this author observes, the name of Henry II. naturally occurs: for who has not heard of Henry and Rosamond. Respecting the tomb of Rosamond we are told that, "Rosamond was buried in the Choir of Godstow Nunnery, near Oxford, where a magnificent tomb was erected to her memory, surrounded with tapers continually burning; till the beginning of King Richard's reign, when Hugh, Bishop of Lincoln, in his primary

* Blenheim Park was called Woodstock Park before it was given to the first Duke of Marlborough. Rev.

visitation,

visitation, came to Godstow; and, being offended at the extraordinary veneration [which] he saw paid to a woman of her unfortunate description, burst into a fit of zeal, and ordered her remains to be removed, and deposited in a less sacred place. His injunction was complied with; and the nuns interred her in the Chapter-house, covering her grave with a flat stone, on which was inscribed no more than TOMBA ROSAMUNDI. What is now shown for Rosamond's tomb, and some miserable verses as her epitaph, are only inventions to amuse the credulous, and baits for the ignorant.

'Curiosity will be eager to be gratified with an account of her bower, her labyrinth, and her bath; circumstances so universally known by report, and so intimately connected with the scenes described. Of the bower, there is neither authentic history nor drawing extant*—of the labyrinth, some traces of the foundation were discovered, and various utensils, coins, and antiquities, dug up and presented to Lady Diana Spencer by the workmen, when the ground was levelling by order of the first Duke of Marlborough. The spring that must have supplied her bath remains, and retains her name; and is truly

"Health to the sick, and solace to the swain."

NOVELS.

The Life of Rolla: A Peruvian Tale; with Moral Inculcations for Youth. &c. To which are added Six Peruvian Fables. By the Author of the Siamese Tales. 12*mo.* 1*s.* 6*d. Newbery, &c.* 1800.

Rolla is a hero who latterly has excited very general attention, and attracted very general regard. In this well-fancied and well-written tale, the Peruvian warrior is traced from his cradle, and the leading incidents of his eventful life are detailed in such a manner as to promote the love of virtue, and an emulation of that fortitude which constitutes the chief blessing of man. Toward the conclusion of his work, the author has kept nearly to the fable of Messrs. Kotzebue and Sheridan in their popular drama, that youthful readers might not feel disappointed in seeing a representation different from what they may have anticipated.

New Tales of the Castle; or, The Noble Emigrants: A Story of Modern Times. By Mrs. Pilkington. 12*mo.* 2*s. Vernor and Hood.* 1800.

Mrs. Pilkington repeatedly has obtained our approbation of her diligence in providing wholesome entertainment for juvenile minds, and she continues to challenge our ingenuous praise for the same laudable exertions. The characters of the noble Emigrants have probably been drawn from real life; and the dignified resolution with which they struggled against adverse fortune exhibits an useful example of practical morality, well fitted for general imitation.

* 'In Anthony à Wood's study, W. 276, there is, however, a description of Rosamond's Bower, and Woodstock Park, supposed to be written by Mr. Aubrey.'

The

The Juvenile Emigrants: A Novel. 2 *vols.* 12*mo. Symonds.*

There is incident enough in this novel to render it pleasing by exciting sympathy. The Juvenile Emigrants (Ellen and William) are amiable models of virtue, that we think can scarcely be contemplated without making a suitable impression on the reader.

There are also some specimens of poetry interspersed in this work, which are very much above the ordinary standard of such productions.

Filial Indiscretions; or, The Female Chevalier. In Three Volumes. 12*mo. Robinsons.*

This work exhibits considerable knowledge of the world, and the writer has an impressive mode of communicating it that we do not often meet with. The situations into which the leading characters are thrown, are agreeably diversified, and made the means of inculcating the most useful maxims for our conduct in public and private life.

These volumes, in short, abound with amusement, and are written in a very correct and agreeable style.

Fitzmaurice: A Novel. By William Frederick Williams, Author of "Sketches of Modern Life; or, Man as he ought not to be." 2 *vols.* 12*mo. Murray and Highley.*

The ground-work of this novel (as we have heard) is from real life; and we see nothing in the conduct of it that leads us to doubt the assertion. The incidents are such as require no stretch of the imagination to conceive; they are probable, and are introduced in a natural order. The remarks of the author on different occasions are sensible, and manifest a well-informed mind. The characters are highly wrought; and if the author had not disclaimed all personality, we think his readers would have been apt to affix to some of them "a local habitation and a name."—Mrs. Tone (among others) certainly has, or recently had, a prototype.

The author speaks with more humility of his production than we think was necessary. The tale is extremely amusing, and favourable to the purposes of morality; and the few pieces of poetry that he has introduced will not discredit either his taste or talents.

POETRY.

Buonaparte's Reverie: A Poem. Pp. 65. 12*mo. Richardsons.* 1799.

The author of this little effusion speaks of himself as 'a writer of poor abilities.' If such be his genuine sentiments, we certainly entertain an opinion more creditable to him than his own; a predilection with which Reviewers are not often charged. The subject

of his poem is monotonous, and much too martial for the Muse's choice; but he has treated it with very considerable skill. The intention of this poetic sketch is to paint some of the artifices by which Buonaparte, in his late expedition, would rouse the vanity of the different nations by every hope, and inflame their passions by every art, to promote his ambitious designs: and the character of the French Consul is here drawn, after the conqueror of Italy had degraded himself into the free-booter of Egypt.

The following description of a Gallic veteran, harrassed by an Asiatic campaign, possesses the sentiment and suavity of Goldsmith, without any servility of imitation:

> 'On * the tir'd soldier downy slumber spreads
> His knapsack pillow, and his sandy beds,
> Soothes him with visions of his native land;
> Rhone's rapid torrent, and its long-lost strand,
> The Loire, or Garonne, with their trickling rills,
> His own fire-side,—dear home,---and vine-clad hills;
> Recalls the rivals of his early hours,
> His school-companions, his paternal bow'rs;
> Recalls the village-curate's peaceful cot,
> Who first absolv'd, then cheer'd his humble lot,
> Whose soft rebukes were all with mercy fraught,
> Himself believing what he preach'd and taught;
> Recalls the festivals, when, hand in hand,
> In mazy dance he led the youthful band,
> Or, the gay vintage o'er, he tun'd the lay,
> As sun-burnt labour made a holiday.
> He starts; and sighing, hears the picquet's hum,
> The centry's challenge, and the distant drum;
> And, as he wakes, the magic colours fade,
> But Fancy cheers him with her pow'rful aid;
> Hope kindly whispers---all your toils shall cease,
> And, crown'd with glory, and at last in peace,
> While soft reflection steals the manly tear,
> And the rough warrior feels---who scorns to fear.'

The merits of this nameless writer deserve that we should point out a few heedless faults, since we hope to meet him again on more poetic ground.

P. 15. 'Fir'd with the warrior's paradise, and deathless meed,' is a line without rhythm. So, in the same page, is 'No Saladin, no Solyman, adorn the scene.'

P. 26. 'What ruin'd Greece, the Persian empire *down*,' is very obscure; and *own*, in the line which follows, makes a very imperfect rhyme.

P. 54. '*Like as* the palace,' &c. exhibits a faulty mode of expression; but all these, we doubt not, are the blemishes of haste.

*Poems on several Occasions, including the Petitioner, or a View of the Red-Book; with a Dedication to the Right Hon. W****** P***. By J. J. Vassar, Esq.* 8vo. 7s. *Printed for the Author.* 1799.

We are pleased to see an *Esq.* at the end of Mr. Vassar's name, and we are equally pleased to observe that his medley is printed *for the author.* Had any bookseller been concerned in the pub-

* Should not *on* be *beneath?*

lication,

lication, it would have excited our regret, since to have sold a single copy, at the price of seven shillings, is more than rational probability appears to warrant. Mr. V. deserves, however, to obtain some credit for the candour he exhibits; and, as his own analysis of his work is very impartial, we readily insert it.

'This volume contains verses on fifty-four different subjects. The longest poem has four hundred and thirty four lines, several others from forty to eighty, some have twenty-eight, many twenty-four, twelve, and eight; a few have four only, and some but two. We like these last best.'

To the justness of this criticism we cordially subscribe. An epigram or two are the only wild-flowers which will bear transplanting from this prolific hot-bed of enigmas, charades, and other magazine poetry.

EPIG. I.

'Half drunk I agreed to lend B******* ten pound,
But had luck, and I'll tell you how came it;
I got rid of the promise by which I was bound,
By giving him five not to claim it.'

'*Written in the name of a thin Draper to a fat Lady, who laugh'd at him.*

'Altho' I am a Draper thin,
And you a Lady fat,
Exact reverse of bone and skin,
It is all one for that.

If we are not alike, 'tis hard,
So let the truth come out,
I always am about a yard,
And you a yard about.'

Pocock's Everlasting Songster, &c. &c. 12*mo. Robinsons, &c.*

The Preface to this flimsy production is made up of trite remarks on behaviour at the convivial board, expressed in language that violates almost every rule in grammar. But that it would be a waste of time to criticize such a production, we might observe on its ridiculous display of 'Names of worthy *persons*, upon a new *plan*, with select sentiments,' serving 'not only as a toast-master's assistant, but as an index to the dignitaries of the church, law, army, navy, public offices, and public bodies, with the places where they are established, a thing of the *utmost consequence*, and of the *greatest utility*' (*what in a Song-book?*): 'for want of a general diffusion of this knowledge many an individual has suffered.' *Introduction*, p. iv.

This list, which the author considers of the *utmost consequence*, has been greatly useful in swelling the bulk of his book; for it details, *in separate lines*, every bishop on the bench; the law-officers, individually, down to the commissioners of bankruptcy; the Bow-street magistrates, and those of all the other Police Offices; every individual alderman of London; the army, specifying separately, even the serjeants—corporals—privates! the navy, including able and ordinary seamen! &c. &c. &c.

Of the *correctness* of the songs the following verse is a very fair specimen:

'At Totterdown Hill there liv'd *a* old *pair*,
An't may be they dwell there still,
Much riches indeed didn't fall to their *lot* *,
They kept a small farm and a mill.'

The First and Fourth Books of the Odes of Horace, translated into English Verse. 8vo. *Hatchard.* 1799.

These specimens of a new version of the Sabine bard are unobtrusively offered to public attention without preface, dedication, or preliminary address, without a name and without an illustration. We may suppose, therefore, that the translator's opinion of his poetic talent has prompted to the present undertaking, and emboldened him to mingle in the swarm of imitators. After the 'Horatian Odes' of Miss Seward, which were reviewed in our last volume, the present writer follows with considerable disadvantage: yet many stanzas are very happily turned, though we do not, nor could we expect to find that elevated strain of fervid poësy which distinguishes the muse of Lichfield. We will contrast a part of Ode IX. Lib. I. 'ad Thaliarchum.'

"In dazzling whiteness, lo! Soracte towers,
As all the mountain were one heap of snow!
Rush from the loaded woods the glittering showers;
The frost-bound waters can no longer flow.

"Let plenteous billets, on the glowing hearth,
Dissolve the ice-dart ere it reach thy veins;
Bring mellow wines to prompt convivial mirth,
Nor heed th' arrested streams, or slippery plains.

"High Heaven, resistless in his varied sway,
Speaks!—The wild elements contend no more;
Nor then, from raging seas, the foamy spray
Climbs the dark rocks, or curls upon the shore.

"And peaceful then yon aged ash shall stand;
In breathless calm the dusky cypress rise;
To-morrow's destiny the Gods command,
To-day is thine;—enjoy it, and be wise!"

MISS SEWARD.

'See! Thaliarchus! cloth'd in snow,
Soracte rises white in air:
Keen frost forbids the stream to flow,
And scarce the woods their *plumy* burden bear.

'Haste! cheer the piercing season's cold,
Pile high with wood the blazing hearth;
Let gen'rous wine, four summers old,
Flame from the cask, and crown the board with mirth.

'*To Heav'n permit the rest*: whose will,
When wild winds war with wint'ry seas,
Can lull them to a calm—so still,
That not a murmur waves the trembling trees.

* *Share* in the original song; and it sounds as well, for the rhyme's sake.

'Inquire

'Inquire not of to-morrow's doom;
To-day account a certain gain:
While time yet spares thy youthful bloom,
Nor scorn sweet love, nor shun the choral train.'

'*Permitte Divis cætera*' is awkwardly rendered by 'To heav'n permit the rest.' Our English idiom requires the verb *commit* in preference to *permit*.

Peter not Infallible! or, a Poem addressed to Peter Pindar, Esq. on reading his "Nil Admirari," a late illiberal Attack on the Bishop of London; together with unmanly Abuse of Mrs. Hannah More. Also Lines occasioned by his "Ode to some Robin Red-Breasts in a Country Cathedral. By the Author of "Gleanings after Thomson, or the Village Muse," &c. pp. 34. *Chapple.* 1800.

The object of our author is to reprehend Dr. Wolcot for his unjust and unmanly attack of Miss More and the Bishop of London, in a late work called *Nil Admirari*. We have, in a former Number, expressed our marked disapprobation of this scurrilous and (if the doctor's abuse could be so) defamatory publication. The writer before us generously, but still severely, reprimands him for his calumnious and despicable conduct on this occasion, and feelingly laments the constant prostitution of his talents to the support of vice and to the degradation of virtue.

The first poem is in blank verse, the second in rhyme. They both display correctness of versification and considerable poetical fire. Some lines, however, contain expressions which are not perfectly consistent with the very serious and solemn strain that prevails throughout. For instance—

'Give back the banish'd cow her lost domain,
And throw her *grunting* friend his milky meal.' P. 16.

'See giddy Vice for once forgets to sneer,
Half kneels to heav'n, and *lends it half an ear*.' P. 30.

We sincerely hope that the author's pious and good advice to Peter Pindar will not be entirely lost upon him. We shall, on our part, conclude by exhorting him, in the words of the poet, to recollect that

Stat sua cuique dies; breve et irreparabile tempus
Omnibus est vitæ; SED FAMAM EXTENDERE FACTIS,
HOC VIRTUTIS OPUS.

DRAMATIC.

The German Theatre; inscribed by Permission to her Grace the Duchess of Devonshire, and translated by Benjamin Thomson, Esq. No. 2. Pizarro; or, The Death of Rolla, a Romantic Tragedy, in Five Acts. Translated from the German of Augustus Von Kotzebue. 12*mo.* 1*s.* 6*d. Vernor and Hood, Geirweiler, and Symonds.* 1800.

Having noticed at some length, in our last number, the importance of the present work, and its intimate relation to the Drama of this country and literature in general, we have only to observe that the translation

translation of Pizarro is executed by Mr. Thompson with a spirit, fidelity, and elegance of expression, in no respect inferior to those for which his version of the Stranger has been so deservedly distinguished. We select a short scene between Pizarro and Alonzo, in which the latter, having been taken prisoner, is sentenced to death :—

'*Piz.* Thou hast betrayed thy native land.
'*Alo.* Was I born among robbers?
'*Piz.* Thou renegado!
'*Alo.* That is false.
'*Piz.* Thy wife is a heathen.
'*Alo.* God judges from the heart.
'*Piz.* And rewards according to desert.
'*Alo.* Above, he does.
'*Piz.* Thy moments are counted. Defend thyself, if thou can'st.
'*Alo.* Where are my judges?
'*Piz.* Can'st thou ask?
'*Alo.* Art thou the despot here?
'*Piz.* Would'st thou appeal to the assembled council?
'*Alo.* If Las Casas be among you, I would. If not, I may spare my words.
'*Piz.* How willingly does rashness support itself upon another's folly!
'*Alo.* Folly. Oh God! let me die in the folly of Las Casas.
'*Piz.* Thou art nearer the goal of thy wishes than thou dost imagine.
'*Alo.* Think'st thou to alarm me?
'*Piz.* But were Las Casas sitting in my place, what would'st thou say to him?
'*Alo.* What would I say? Hand in hand with him would I wander through the fertile fields of Quito. "See," I would say, "how every thing around us blooms and prospers; how here the plough turns up the uncultivated soil, and there the swelling seed ripens to crown our hopes. *This is my work.* See how contentment smiles on every cheek, because the gentle precepts of humanity and justice have annihilated barbarous laws. *This is my work.* See how on every side looks full of meek devotion are raised in supplication to the only true God. *This is my work.* Then would Las Casas clasp me in his arms, and shed his blessing on me with a tear. Dost thou now comprehend how I can smile at death?
'*Piz.* Thou art still as thou hast ever been—an enthusiast.
'*Alo.* Oh! could I forfeit this enthusiasm, I should be worthy of—Pizarro's friendship.
'*Piz.* Ay—breathe defiance, boy! But know, old women do not sit in council here.
'*Alo.* I know your manliness, and am prepared for it.
'*Piz.* 'Tis well thou art, for thou hast but few hours to live. Go, and prepare for death.
'*Alo.* I am prepared.
'*Piz.* Has thy enthusiasm banished thy wife and infant from thy heart and mind?
'*Alo.* There is a God.
'*Piz* I wish thee joy of this proud composure. Go and pray. The first beams of the sun are the signal for thy execution.
'*Alo.* Thy vindictive spirit is expeditious. I thank thee for it. [*Going.*
'*Elv.* Hold, Alonzo! I tell thee, Pizarro, this youth will not die.
'*Piz.* Have you lost your senses?
'*Elv.* I require not generosity and virtue. Do only what honour commands. Release him, give him a sword, challenge him. If not, I must despise thee.
'*Piz.* What! give him liberty, that he may stain his hands again with the blood of his brethren!
Alo. Robbers never were my brethren.

'*Piz.*

'*Piz.* Do you hear?—Alonzo, begone! Thou know'st thy doom.

'*Alo.* I do, and I despise thee. Good youth, accept my thanks. You are not a fit companion for these men. Go to the Peruvian savages, as they are called, and you will find yourself at home. [*Exit.*'

The East Indian: A Comedy, in Five Acts; as performed at the Theatre Royal, Drury-Lane. By M. G. Lewis, Esq. M. P. 8*vo. Bell.* 1800.

This is one of the most contemptible productions that have, for many years found their way to the stage. Destitute of all interest in the plot; of wit, humour, and elegant expression in the dialogue, and of appropriate colouring in the characters; it was, after a few lingering nights of faint attention, dismissed for ever from the theatre.

Some of the principal incidents resemble others in the "*School for Scandal*," with the sole difference of sex; and the subordinate characters are also of nearly the same fashionable texture. Mr. Lewis has taken the outline, but the expansion of his genius has been inadequate to fill it up. The immorality of the plot is in many instances objectionable; but it is subject to the severest reprobation, in the conduct of Beauchamp, who, while his wife is living, seduces the only daughter of his friend, and prevails on her to abandon her father. Yet Beauchamp is the hero of the comedy, and this base incident is the source of the principal interest which it may be allowed to possess. The unexpected discovery of his wife's death, however, removes every difficulty; and his perfidy and dishonour are rewarded with the hand of the daughter, confirmed by the father's approbation.

Notwithstanding the glaring defects of the East Indian, the author attributes its *transient existence*, for so he calls its *failure*, to the success of Mr. Sheridan's great tragic war horse Pizarro, which trampled his humble pad-nag of a comedy under foot without the least compunction.'

Adelaide: A Tragedy, in Five Acts; as performed, with universal Applause, at the Theatre-Royal, Drury-Lane. By Henry James Pye, Poet Laureat. 8*vo.* 2*s.* 6*d. Stockdale.* 1800.

The plot is founded upon the feuds which existed between King Henry the IId. and his sons Richard and John, the mutual passion of Richard and Adelaide, and the imperious interference of the Cardinal Legate, in compelling Richard to the performance of a solemn vow which he had made to engage in a crusade against the infidels in the Holy-land. Richard, desirous of usurping his father's power, and eager to hasten the execution of the marriage contract, signed between him and Adelaide, the sister of the King of France, and who has been brought up in the English court, perfidiously enters into a secret alliance with that monarch to dethrone Henry. But the Legate having interdicted the celebration of the marriage until the performance of his vow, he attempts to prevail upon Adelaide to accompany him in his flight to the court of her brother Philip. She refuses to be a partner in his perfidy, and, deprived

prived of all hopes of happiness, devotes herself to the duties of a religious life. Richard escaping with a body of troops whom he had corrupted, John is dispatched in pursuit of them. But the brothers, instead of engaging in a contest, form a league against their father, at the moment when he determined to pardon Richard, and consent to his nuptials with Adelaide. He can no longer support the intelligence of the barbarous junction and unnatural designs of his children; and his sudden dissolution, caused by a broken heart, terminates his miseries.

Mr. Pye has, in this play, adhered to historical truth as closely as the nature of dramatic composition would admit. But we are concerned to find any allusion to Henry's passion for Adelaide, which has been noticed by several writers as a flagrant breach of the laws of honour and hospitality.

The characters are sufficiently marked to convey the distinct ideas of each which are transmitted to us by the historian. The sentiments are in general natural, but we do not meet with one which is elevated by the force of poetical fancy, or rendered energetic by the depth of exquisite feeling. The incidents are intimately connected with the main design, but they are destitute of that striking effect which rouses and rivets the attention of an audience. The diction approaches to a just mean between pomp and meanness. Mr. Pye has been most successful in his imitation of the manly bursts of freedom and national independence with which Richard repels the licentious encroachments of Papal tyranny. They are not, however, exactly suited to the moment. We have witnessed the downfall of pontifical despotism, and the author should not have forgotten, that

"The lion preys not upon carcasses."

The muse of Mr. Pye is not capable of attaining distinction in dramatic pursuits. She is destitute of passion, languid in diction, and appears ignorant of the art of combining with effect interesting incident.

Joanna of Monfaucon. A Dramatic Romance of the Fourteenth Century: As performed at the Theatre Royal, Covent-Garden. Formed upon the Plan of the German Drama of Kotzebue; and adapted to the English Stage, by Richard Cumberland. 8vo. *Lackington and Allen.* 1800.

The sentiments and the language of this dramatic exhibition are, with very few exceptions, the sole property of Mr. Cumberland. The plot and the fabric belong to Kotzebue, though in these essential points some judicious alterations and improvements have been made by Mr. Cumberland. And that they were necessary, appears from an observation in the preface:—

'On the German stage, Albert, in the combat with his rival, stumbles over the root of a tree, and falls to the ground; in this instant, Joanna rushes in accoutred in the complete armour of a warlike knight, and with a huge sword of two-handed sway dispatches Lazarra at a stroke. Albert, thus critically rescued, rises and requests the unknown Knight to put up his visor, when to his astonish-

astonishment he discovers his preserver in the person of his wife. How they may manage these matters on the German stage I cannot pretend to say; perhaps their actors may be better duellists, and their actresses more adroit in warlike operations than ours; but if we found difficulty in the action, simplified as it is, how much more should we have been embarrassed in point of execution, had we undertaken to perform it in the spirit of the original?'

The component parts of the fable are very numerous. Joanna, the heroine of the romance, and married to Albert, Lord of Thurn, is beloved by Lazarra, an Italian knight, who had been defeated in single combat by her husband. Lazarra, having entered into a confederacy with Darbony, the chief of a numerous banditti, for the purpose of revenging himself upon Albert, visits the castle of Thurn in the disguise of a pilgrim, and afterwards attacks and makes himself master of it and the person of Joanna. Albert, compelled to fly from his residence, falls into the hands of Wensel, a wretch who had injured Albert, and whose enmity is encreased by the generous forgiveness of the latter. Philip, the son of Wensel, is an amiable youth, unalterably attached to Albert, and in love with Eloisa, the supposed daughter of Guntram, an avaricious peasant, who, allured by the riches of Darbony, determines to give her hand to that chieftain. A hermit, pitying the distresses to which Eloisa is reduced by her father's determination, proceeds to the house of Wensel, to inform Philip of the danger to which she is exposed; but the latter, after a severe conflict between love and his friendship for Albert, who is to be beheaded by the command of Wensel within two hours, dismisses the hermit, and assists Albert in his escape through a secret passage. The Lord of Thurn, with the assistance of Wolf, a hardy veteran in his service, raises a body of troops, and, supported by Philip, at the head of a band of mountaineers, attacks the invaders of his castle, and succeeds in regaining possession of it. Lazarra's troops are defeated, and a meeting takes place between him and Albert, who is struck to the ground. Lazarra is preparing to dispatch his adversary in this defenceless state, when Joanna rushes in, and stabs him to the heart. The Hermit declares himself to be the rightful Lord of Thurn, which had been wrested from him by the father of Albert, and discovers his lost daughter in Eloisa, whom he gives in marriage to Philip, and takes possession of the castle, which is willingly ceded to him by Albert.

There are, unquestionably, many striking beauties in thought and style throughout this piece, but there are also several defects with respect to probability of action and justness of character. It would not belong to the office of impartial criticism severely to condemn the execution of a work, which was, in a great measure, forced upon the author, and whose hopes of its success, he candidly admits, were founded upon the brilliancy of the spectacle and the excellence of the music. It abounds, however, in many genuine traits of excellence, that would do honour to writers of the first celebrity. The scene which displays the struggle between love and friendship in the bosom of Philip, is happily conceived, delicately expressed, and must ever excite the strongest sympathy.

MISCELLANEOUS.

A Miscellany, containing, amidst a Variety of other Matters curious and interesting, Remarks on Boswell's Johnson; with considerable Additions, and some new Anecdotes of that extraordinary Character: A Critique on Burgher's Leonora; and an introductory Essay on the Art of Reading and Speaking in Public. By S. Whyte, and his Son E. A. Whyte. Murchbank, Dublin. 1799.

The principal part of this Miscellany relates to the life and character of the late Mr. and Mrs. Sheridan. Many letters from that gentleman and lady to Mr. S. Whyte are introduced; and Mr. Sheridan is ably vindicated from some aspersions thrown out against him in Mr. Boswell's Remarks on the Life of Johnson. The original letters of Mr. and Mrs. Sheridan form the most interesting part of the Miscellany, and tend, in every point of view, to reflect the highest honour on their memories.

Two anecdotes respecting Dr. Johnson are communicated by the authors of the Miscellany; and, as it was the opinion of Boswell that the most minute singularities which belonged to that great man should not be omitted, they appear to us as worthy of recording as some which are inserted in his biography:—

'Mr. Sheridan at the time lived in Bedford-street, opposite Henrietta-street, which ranges with the south side of Covent Garden, so that the prospect lies open the whole way free of interruption; we were standing together at the drawing-room window expecting Johnson who was to dine there. Mr. Sheridan asked me could I see the length of the garden. "No, sir!" "Take out your Opera glass, Johnson is coming; you may know him by his gait." I perceived him at a good distance working along with a peculiar solemnity of deportment, and an awkward sort of measured step; at that time the broad flagging on each side the streets was not universally adopted, and stone posts were in fashion to prevent the annoyance of carriages. Upon every post, as he passed along, I could observe he deliberately laid his hand; but missing one of them, when he had got at some distance, he seemed suddenly to recollect himself, and immediately returning back, carefully performed the accustomed ceremony, and resumed his former course, not omitting one till he gained the crossing. This, Mr. Sheridan assured me, however odd it might appear, was his constant practice; but why or wherefore he could not inform me. Now for a dinner scene.

'The house on the right at the bottom of Beaufort-buildings was occupied by Mr. Chamberlaine, Mrs. Sheridan's eldest brother, by whom Johnson was often invited in the snug way with the family party. At one of those social meetings Johnson as usual sat next the lady of the house; the dessert still continuing, and the ladies in no haste to withdraw, Mrs. Chamberlaine had moved a little back from the table, and was carelessly dangling her foot backwards and forwards as she sat, enjoying the feast of reason and the flow of soul. Johnson the while in a moment of abstraction was convulsively working his hand up and down, which the lady observing, she roguishly edged her foot within his reach, and, as might partly have been expected, Johnson clenched hold of it, and drew off her shoe; she started, and hastily exclaimed, "O, fy! Mr. Johnson!" The company at first knew not what to make of it; but one of them, perceiving the joke, tittered. Johnson, not improbably aware of the

trick, apologized: "Nay, madam, recollect yourself; I know not that I have justly incurred your rebuke; the emotion was involuntary, and the action not intentionally rude."

The observations on Bürgher's Leonora possess ingenuity; but the proofs adduced in support of the opinion, that the old English ballad of the *Suffolk Miracle* was the original of Leonora, are not satisfactory. All the articles introduced under the heads *Extracts* and *Omissions*, have been already noticed in various publications; but the comments which occur are judicious and instructive.

A Meteorological Journal of the Year 1799, *kept in London by Wm. Bent. To which are added, Remarks on the State of the Air, Vegetation, &c.; and Observations on the Diseases in the City and its Vicinity.* 8vo. 2*s*. *Bent.* 1800.

This journal, which was kept on the south side of Paternoster-row, in a situation fifty-one feet higher than the bed of the Thames, is conducted with great perspicuity and satisfactory arrangement. The instruments used were a perpendicular barometer with an open cistern, two Fahrenheit's thermometers, and a De Luc's hygrometer. The remarks on vegetation are furnished from a neighbouring village; the quantity of rain, from Temple-Bar; and the observations on diseases, by a medical gentleman in the city.

The Rational Brutes; or, Talking Animals. By M. Pelham, Author of the Rotchfords, the Village School, and various other Publications for the Instruction of Children. 12*mo*. *pp*. 152. 1*s*. 6*d*. *Vernor and Hood.* 1800.

Another novelty is here presented to youthful readers, by an ingenious labourer in the wide field of juvenile instruction. This series of natural tales is calculated to engage the attention, and to interest human sympathy in favour of the brute creation:—whence we may exclaim, with the author,—

'If tender sorrow melt thy youthful heart,
Hear what *beasts*, *birds*, and suffering *fish* impart;
Nor for thy transient sport, and lasting joy,
The bliss of any thing that lives annoy;
But always recollect this wise decree,
Do as thou would'st it should be done to thee.'

Thoughts on Marriage and Criminal Conversation, with some Hints of appropriate Means to check the Progress of the latter; comprising Remarks on the Life, Opinions, and Example of the late Mrs. Wollstonecraft Godwin. By a Friend to Social Order. 12*mo*. 2*s*. *Rivingtons.* 1799.

In reviewing the opinions of the late Mrs. Godwin, and comparing them with her life and example, the author very distinctly points

points out the dangerous tendency of her doctrines, and the fatal influence which they may have on weak and ignorant minds, as well as those which are pleased with the boldness and singularity of any new theory. It can not now be a question, that the end proposed by the assertor of the rights of women was no less than to level the barrier and remove the land-mark of female character, and to shew that the protection of men was no longer necessary to secure the peace and happiness of the weaker sex. The mischiefs and absurdities of this design are clearly demonstrated; and, having advanced many striking observations on marriage and criminal conversation, the writer takes it for granted that the crime of seduction generally springs from the source of vanity and ostentation. With this impression, it is argued that pecuniary fines, however large, can not restrain its course, and that another remedy must be provided, which will combine with severity as much of mortification and public shame as may be deemed consistent with justice.

'To effect this purpose, the expedient here proposed is, that, for every proved offence of seduction, or adultery, the offender should suffer (either with or without pecuniary mulct) a *confinement for a limited period in Newgate, or any other public jail in the kingdom.*

'The reason is obvious from what has been already stated. It may fairly be presumed, that, how loose and abashed soever our manners may be, we are not yet arrived at such a pitch of *hardihood*, that any man should find a subject of gratification to vanity, in declaring, that *he has been, for so many months past, confined in the cells of Newgate*; (were there such men, the *Pillory* might be a proper addition to their sentence,) and, in thus taking from the offender all power of *boasting*, the goal and object of the criminal desire is, in a great measure, if not wholly, overthrown. At least it cannot be denied that in proportion as Triumph forms a part of its aim, the dread of disgraceful penance will operate to check its progress.

'There is little reason to apprehend that such a sentence will be considered as undeservedly severe. He who has publicly disgraced society, will be very justly excluded from it, till reflection may be supposed to have convinced him of his error, and should not be suffered to return without a public testimonial of his misconduct and dishonour.'

In proposing this substitute for pecuniary fines, the writer has not sufficiently considered the state of human society, or the nature of our laws. Can the sense of shame operate on a mind impenetrable to every social affection? Is it probable, that the passion, which is, perhaps, of all others the most powerful in its dominion over the heart, would be extinguished or deterred from the accomplishment of its object by the sense of shame; when it frequently happens that the sacrifice of life itself is not thought too great a purchase for ideal or sensual gratification, by whatever name it may be called? Vanity may, and sometimes does, impel us to violate the noblest considerations; but, until the author can clearly prove that the man who has been guilty of the blackest crime must necessarily shudder at his exposure to public shame, the plan offered in this well-intended publication must be pronounced inadequate to the end proposed.

Remarks

Remarks on the Present Mode of Educating Females: Being a copious Abridgement of Miss Hannah More's Strictures on Female Education. 12mo. *pp.* 172. *Parsons.* 1799.

The author of this *abridgement* has taken as a *motto* for the title-page a sentence from the work itself which is abridged—'*Those who abridge judiciously render service to the community.*' We think so; and that the present is a considerable proof of the truth of this proposition. It appears on perusal to be a very full, faithful, and judicious abridgement.

Our opinion of the value and importance of the original work has already appear'd in our Review of it. This abridgement will usefully promote the diffusion of perhaps all that is most valuable and essential in it.

A neat *Portrait* of Miss MORE, engraved by RIDLEY, is prefix'd to it. Some few inaccuracies we have thought it right to notice; as there will probably be a new edition of so commodious and useful a publication.

In the Preface the construction would be more clear and neat by omitting in the parenthesis, p. vi. the words 'in which.'

In the *Introduction* there is a good remark on a passage in the original, where Miss MORE seems to have express'd herself not quite accurately or distinctly as to the *idea* and proper character of her own work: for, had it been propos'd as a *delineation* or history of the present state of education, she had certainly (as the note observes) been bound, as an historian or delineator, to represent the *good* in as full a view as the bad: but as a *censor* (and her work is entitled "Strictures,") it was her province to animadvert on the *wrong*; panegyric (or even detail'd statement of the right) was not that which she undertook.

P. 32, we should read—'this is done apparently.'

The statement in p. 35 of the time employed on *music* is somewhat formidable even to the present Reviewer; who professes himself an admirer of that elegant, delightful, and soothing art: at once the *voluptas* in times of ease, *solamenque mali* in times of anxiety and dejection.

P. 76, to prohibit relax reading is an unauthoriz'd and rather an awkward expression.

This is in chapter vii. entitled in the *abridgement*, but not in the *original*, 'ON THE CHOICE OF BOOKS FOR FEMALES.' We have already intimated our regret that the *choice of books* did not enter into Miss MORE's plan.

P. 85. l. 1. 'as' ought to be omitted.

P. 129. 'at once cause and effect.'

P. 133. n. the bottom—'a' after society.

P. 135. obtuse f. obtruse.

P. 161. 'a' after suspicion.

These are chiefly slight, and some of them merely typographical errors; but in a tract designed for *learners* as well as *teachers* every kind of incorrectness is best remov'd.

There

There is one error (p. 55 of the abridgement, 112 of the original) arise from the latent but very operative spirit of selfishness—instead of which the abridgement has arise not from the latent. Yet, in general, in *printing*, the *abridgement* is correct; and in style it retains the clearness and correctness of the original. We wish success to this and every endeavour to encourage attention, and to promote justness of principles, of views, and practice, on a subject so delicate, and of such transcendent importance as FEMALE Education.

A New System on Fire and Planetary Life; shewing that the Sun and Planets are inhabited, and that they enjoy the same Temperature as our Earth. Also an Elucidation of the Phænomena of Electricity and Magnetism. 8vo. *Cadell and Davies.* 1796.

From an appendix to this treatise, published in the year 1798, we discover the author to be a Robert Harrington, M. D. In this appendix the errors and extravagancies of the system are distributed through sixteen dull pages, and the learned author persists in attributing to his own genius a perspicucity, force, and elevation, which are to be sought for in vain in the works of a Newton and a La Lande.

The title sufficiently indicates the great object of the author's wonderful theory. He explains himself in his Preface concerning the difficulties of publication, and there as great a discovery takes place as that unfolded in the system, with the superior advantage of its being perfectly credible. It appears that the *philosophic* author kept his *new* theory in his port-folio for *twenty years*. The great principle of the tract is, that our planet, that indeed all the planets *came* originally from the sun, out of whose body they were *cast* by Almighty power, and, being in a state of thorough ignition, they found their places gradually as they cooled, and are now governed in their revolutions by repulsion. Thus, Sir Isaac Newton's theory of gravitation, and all his principles, are to be rejected for the Harringtonian system of fire. Yet in all this there is nothing new. The dream is nearly as old as absurdity itself. We recommend to the author an attentive consideration of a remark which he makes in this preface 'Human projects are vain and transitory when they rest upon *weak, deceitful,* and *frail man!*'

The Villager's Friend and Physician; or, A familiar Address on the Preservation of Health, and the Removal of Disease, on its first Appearance; supposed to be delivered by a Village Apothecary. With cursory Observations on the Treatment of Children, on Sobriety, Industry, &c. Intended for the Promotion of Domestic Happiness. By James Parkinson. 12mo. *pp.* 85. 1*s.* *Symonds.* 1800.

Mr. Parkinson's previous publication, entitled "Medical Admonitions," obtained, as it well deserved, our unequivocal eulogium.* The present production can only be considered as inferior in point of *size*. The instructions it conveys are equally adapted to

* Vol. II. page 386.

the

the purposes of public utility; and the advice it gives is fraught with the same amiable spirit of active benevolence. Medical maxims become practically useful in proportion to their plainness. Mr. P. has judiciously divested his little volume of every technical obscurity. His design is humanely conceived, and ably executed. The introductory remarks are so morally estimable, and so well calculated for the benefit of general readers in every rank and situation of life, that we regret our limits do not permit us to extract more than a very short specimen.

'Virtues may have bastards; and therefore industry may become the mother of drunkenness. The pernicious, the poisonous dram is swallowed glass after glass, whenever the spirits flag; and thus, he who gets a hard hand, too often gets a parched mouth. Drunkenness, that vice, or rather let me say, that crime which engenders all other crimes, is a baneful curse, wherever it falls. It degrades man below the meanest reptile, renders his sober hours irksome beyond bearing, brings on the most dreadful diseases, and at last places him on a death-bed, the pillow of which it has filled with thorns.'

The System of the World. By M. Lambert. Translated from the French by James Jacque, Esq. 8vo. 3s. *Vernor and Hood.* 1800.

The science of astronomy hath, in the present enlightened age, become a source of refined amusement as well as of serious study. It frequently forms an ornamental branch of liberal education; and surely that knowledge well deserves to do so, which leads from the contemplation of nature up to 'Nature's GOD.'

Cæsar—media inter prælia semper
Stellarum cœlique plagis superisque vacabat—

and our youth, in the midst of their scholastic exercises, might always find leisure, to make the physiology of the heavens a subject of rational recreation.

M. Lambert, whose mundane system now appears in an elegant English translation, was a self-taught philosopher, whose attainments in astronomy and cosmogony advanced him to pre-eminent distinction in several foreign academies. His hypotheses concerning the stellar and cometary systems of the universe are bold and ingenious, and cannot fail to interest the scientific student by their novelty or sublimity. The following extract will be read with delight by those who may not be astronomers:—

'If we admit the existence of a Supreme Disposer, who brought order out of chaos, and gave form to the universe, it will follow that the universe is a perfect work, the impression, the character, the reflected image of the perfections of its author.

'Thus nothing happens, and nothing is what it is from undesigning chance; every thing is the effect of intelligence; every thing has its object; the means are subservient to the ends, and the ends to one another. We have not here an assemblage of detached parts, nor an assortment of shreds and pieces; it is a whole whose several parts cohere and tend jointly to universal order and harmony.

mony. In this order, the dust we tread under our feet, and the stars that shine over our heads, atoms and worlds, are equally included.

'But, as the universe is an extremely complex machine, the arrangement of the various parts of which it is composed, its preservation, and the play and energy of its springs, depend on an infinite number of general as well as particular laws. Apparent disorder in the parts is absorbed in the order of the whole, and the small defects gradually vanish in the eye of the philosopher as he proceeds to view nature on a more extended scale. Universal order and harmony consist in resemblances infinitely diversified, or in endless varieties referred back to a point of re-union.'

Chalmeriana: or, A Collection of Papers, Literary and Political entitled Letters, Verses, &c. occasioned by reading a late heavy 'Supplemental Apology for the Believers in the Shakespeare Papers, by George Chalmers, F. R. S. S. A.' Arranged and published by Mr. Owen, Junior, of Paper Buildings, Inner Temple; assisted by his Friend and Clerk, Mr. Jasper Hargrave. Reprinted from the Morning Chronicle, in which they first appeared. Collection the first. 8vo. *Becket.* 1800.

The extreme irritability of Mr. Chalmers, and the unbridled arrogance he displayed in the Shaksperian controversy, have subjected him to many a serious remonstrance and to many a satiric quip. Of both these materials is the present pamphlet composed; which contains some palpable hits amid many random assaults. A single extract may suffice from these news-paper pasquinades. It alludes to Mr. C's unwarrantable attack upon Mr. Mathias.

'You stile yourself "an offenceless mastiff reposing in the shade after a successful conflict*." I know nothing of you in this character; nor can I tell whether it is absolutely necessary for my Lord of Liverpool to keep any gaunt mastiff, such as you describe yourself, to growl at the gate of the Council Office, or frighten beggars from the Board of Trade. It is plain you wish to avenge a personal offence against yourself, committed in eight or ten lines, and you therefore have given the public a ponderous Postscript of one hundred and fifty-nine pages in octavo. If your *leaden* mace had been changed into *gold* by the writer of the Pursuits of Literature, your studies on trade had been uninterrupted, and the mastiff would have slept on.

'But, Sir, if you could *prove* your point, which appears to be absolutely impossible, after all the attempts which have been made by you and others, you are still to be reprobated for your *manner*.—If you have asserted many things which have no foundation in truth whatever, as I believe, you are wholly without excuse. I care for nothing, however, but the PRINCIPLE of your Postscript: it is meant to strike at every public opinion which is given to the world without a name, and it would destroy every liberty and right of which we are yet in full possession. I think too highly of any man of literary eminence, or of any person in power, to conceive that any one of them could employ you to write this shameful and shocking Postscript, or any part of it. I believe it was done of your own mere motion; and from what you have written it must be evident to the public, that you have neither candour to suppose good meanings, nor taste to distinguish true ones. Think not, however, that you are of consequence because you are noticed. *Coriat* was not without his sarcastic admirers; and your researches in old books have acquainted you, that no less than sixty sonnets of adulation were prefixed to his *Crudities*.'

What are here called 'Sonnets of Adulation' were, in reality, *mock-encomiums*; which Coriat says he was induced to print at the 'express commandment' of the Prince's Highness, viz. Henry Frederick, son to James I.

* Postscript to Mr. Chalmers' Supplemental Apology.—P. 496.